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Almanack

For the

Year of CHRIST,

1694.

BEING

The second after *Bissexile*

or *Leap-year.*

OXFORD,

Printed at the THEATER in

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THE *JEWISH* Kalendar:

CONTAINING

An Account of their *Faſts* and *Feſtivals*, whether obſerv'd at preſent or out of uſe; with their *Sabbaths* and *Proper Leſſons*: Beginning at the 14. of the Moon *Tebeth* in the Year 5454. of the Creation, and continuing to the 23. of *Tebeth* 5455. incluſive.

To which is Added a larger Account of our *Feaſts* and *Faſts*; as alſo of the *Talmud*, and the Teachers of It in their reſpective Ages.

With a Chronological Summary of ſeveral remarkable things relating to the People of the *Jews*.

TO THE READER.

BEcauſe an account of what is contain'd in the following Sheets may poſſibly be expected, I ſhall offer this ſhort relation. After a twofold Calendar, viz. *the modern* Engliſh *and that of our Nation, you will meet with a brief diſcourſe concerning our method of Calculation, concerning our* Feaſts *and* Faſts, *whether obſolete or ſtill*

obſerved by us; more particularly of the Sabbath day, which I have endeavoured to prove to be the Seventh *day in a regular circulation from the* Seventh *of the Creation; and of the* Paſſover *how obſerved in* Egypt, *how whilſt the Temple ſtood, and how at this day celebrated. And becauſe that in our laſt years* Calendar *we had publiſh'd a relation chiefly Hiſtorical, concerning the* Origine, Uſefulneſs, and neceſſity of Schools, &c. *it therefore ſeem'd adviſable to acquaint you with the nature and quality of that Learning, which was taught in and propagated by them. In order whereunto I have given a ſhort abſtract of the Contents of the* Talmud, *repreſented how it compriſes both the* Miſhna *and the* Gemara, *by what Doctors in their ſucceſſive Periods*

it was propagated and preſerved to Poſterity; annexing to each Period reſpectively, the names and characters of our moſt Eminent and Learned Authors. In all which I have followed the moſt common, and, in my opinion, the moſt probable account; and ſhall now ſubmit to the judgement of the Learned world.

Terms

TERMS and their Returns.

Ennoyn-days.	Except.	Ret. br.	Appe.
Hillary-Term begins *Jan.*23. ends *Febr.*12.			
Octab. Hill. Jan. 20.	22	22	23
Quind. Hill. Jan. 27.	29	29	30
Craſt. Purif. Feb. 3.	5	5	6
Octab. Purif. Feb 9	10	12	12
Eaſter-Term begins *Apr.*25. Ends *May* 21.			
Quind. Paſch. Ap 23.	24	25	26
Tres Paſch. Apr. 30	*Ma.*1	2	3
Mens Paſch. May 7	8	9	10
Quin. Paſch. May 14	15	16	16
Craſt. Aſcen. May 18.	19	21	21
Trinity Term begins *June* 8. ends *June* 27.			
Craſt. Trin. June 4.	5	7	8
Octab. Trin. June 11.	12	13	14
Quind. Trin. June 18.	19	20	21
Tres Trin. June 25	26	27	27
Mich. Term begins *Oct.* 23. ends *Nov.* 28.			
Tres Mich. Octob. 20.	22	22	23
Mens Mich. Octo. 27.	29	29	30
Craſt. Anim. Nov. 3.	5	5	6
Craſt. Mart. Nov. 13.	13	14	15
Octab Mart Nov. 19.	20	21	22
Quind. M. Nov. 26.	27	28	28

Note, that the firſt and laſt days of every Term are the firſt and laſt days of Appearance.

The REGAL TABLE since the CONQUEST.

William the Conqueror.	*Octob.* 14.	1066
William Rufus.	*Sept.* 9.	1087
Henry I.	*August* 2.	1100
Stephen	*Decemb.* 2.	1135
Henry II.	*Octob.* 25.	1154
Richard I.	*July* 6.	1189
John	*April* 6.	1199
Henry III.	*Octob.* 19.	1216
Edward I.	*Nov.* 16.	1273
Edward II.	*July* 7.	1307
Edward III.	*Jan.* 25.	1326
Richard II.	*June* 21.	1377
Henry IV.	*Sept.* 29.	1399
Henry V.	*March* 20.	1412
Henry VI.	*Aug.* 31.	1422
Edward IV.	*March* 4.	1460
Edward V.	*April* 9.	1483
Richard III.	*June* 22.	1483
Henry VII.	*Aug.* 22.	1485
Henry VIII.	*April* 22.	1509
Edward VI.	*Jan.* 28.	1547
Queen Mary.	*July* 6.	1553
Queen Elizabeth	*Nov.* 17.	1558
James I.	*March* 24.	1602
Charles I.	*March* 27.	1625
Charles II.	*Jan.* 30.	1648
James II.	*Feb.* 6.	1685
K. Will. III. and Q. Mary II.	*Feb.* 13.	1689

A Chronological Summary of several remarkable Passages relating to our Nation of the Jews, *since the Creation.*

THE Creation of the World	5454
Noah's Flood	3798
The Confusion of Languages	3458
The Birth of Abraham	3505
The Birth of Isaac	3405
The Birth of Jacob	3346
Israel went down into Egypt	3216
The Birth of Moses	3086
Israel coming out of Egypt, and promulgation of the Law by Moses	3006
Israel entred into the Land of Promise	2966
David began his Reign	2568
The building of the first Temple	2525
The Revolt of the Ten Tribes under Jeroboam	2498
The Ten Tribes were carried Captive by Salmaneser	2250
The Destruction of the first Temple.	2116
The great deliverance under Mordechai and Esther	2048

The

The building of the second Temple	2046
The New Æra from Alexander Magnus	2006
The Reign of the Maccabees	1833
Herod began to Reign	1729
The Christians Æra began	1694
The Destruction of the second Temple	1626
The Mishna was Composed	1543
The supputation of the Kalendar settled by Hillel Hannasy	1355
The Talmud Jerusolomitan was composed	1206
The Babylonish Talmud was composed	1186
Maymonides composed his great Work	519
Our Banishment out of France	298
Our Banishment out of Spain	202
Our Banishment out of Portugal	194

JANUARY hath xxxj days.

					New Style.
1	a	New-years-day.	8	7	11
2	b	Oct. Steph.	8	5	12
3	c	Octab. John.	8	3	13
4	d	Oct. Innocent.	8	2	14
5	e	Simeon.	8	1	15
6	f	Epiphany, Twelfth-day	8	0	16
7	G	1. Sund. aft. Epiph.	7	59	17
8	a	Luci. L.Q.53m. p.7.aft.	7	58	18
9	b	Marcellus.	7	57	19
10	c	Sun in Aquario	7	55	20
11	d		7	54	21
12	e		7	52	22
13	f	Hillary.	7	51	23
14	G	2. Sund. aft. Epiph.	7	50	24
15	a	*Oxf. & Camb. Term beg.*	7	49	25
16	b	N.m. 14m. p.1.aft.	7	48	26
17	c	Anthony	7	47	27
18	d	Prisca.	7	46	28
19	e		7	44	29
20	f	Octab. Hil.	7	43	30
21	G	3. Sund. aft. Epiph.	7	41	31
22	a		7	40	1 Fe.
23	b	*Term beg.* F.Q.39m.p.	7	3	2
24	c	Timothy 7. mor.	7	35	3
25	d	Convers. S. Paul.	7	33	4
26	e	Polycarp.	7	31	5
27	f	Quind. Hil.	7	29	6
28	G	4. Sund. aft. Epiph.	7	2	7
29	a		7	25	8
30	b	K. *Charles Mart.*	7	2	9
31	c	F. m. 34m. p.3.morn.	7	21	10

14 Tebeth. *A. M.* 5454.
15
16
17
18
S. 19 Leſſ. *Exod.* 1. to 6. 2.
20
21
22
23
24
25
S. 26 Leſſ. *Exod.* 6. 2. to 10.
27
28 Reformation of the *Sanhedrin* by
29 [expulſion of the *Saducees*.
1 N. m. *Shebat*. *Moſes* exp. the Law.
2 Feaſt for the death of *Jaaneus*.
3
S. 4 Leſſ. *Exod.* 10. to 13. 17.
5
6
7
8 The Elders in *Joshua's* time died.
9
10
S. 11 Leſſ. *Exod.* 13. 17. to 18.
12
13
14 (ters of *Sion* dance in the fields.
15 New year for plant. trees. Daugh-

FEBRUARY hath xxviij days					New Style.
1	d	Bridget. Faſt.	7	20	11
2	e	*Purif.* **Candlem. day.**	7	19	12
3	f	*Craſt. Purif.*	7	17	13
4	G	Septuageſima.	7	15	14
5	a	Agatha.	7	13	15
6	b	Dorothea.	7	10	16
7	c	Laſt Q. 7 min. 3 mor.	7	9	17
8	d		7	7	18
9	e	Oct. *Pur.* Sun in Piſces.	7	6	19
10	f	*Scholaſtica.*	7	4	20
11	G	Sexageſima.	7	2	21
12	a	*Term ends.*	7	0	22
13	b	Inaug. K. W. & Q. M.	6	58	23
14	c	*Valent.* N.m. 5 *m.* 2 m.	6	56	24
15	d	Fauſtin.	6	53	25
16	e		6	51	26
17	f	*Feſt. Overum.*	6	47	27
18	G	Quinquag. *Shrove Sun.*	6	45	28
19	a		6	43	1 *M.*
20	b	*Shrove Tueſday.*	6	41	2
21	c	*Ash-Wedneſday.*	6	39	3
22	d	Firſt Q. 1 m. p. 1 mor.	6	37	4
23	e	Polycarp. Faſt	6	36	5
24	f	**St. Matthias Apoſt.**	6	36	6
25	G	1 Sund. in Lent.	6	35	7
26	a		6	33	8
27	b		6	31	9
28	c	*Ember week.*	6	30	10
		Cambridge Commenc. for Batchel. the 22d.			

16
17
S. 18 Leſſ. *Exod.* 18. to 21.
19
20
21
22
23 Faſt for the war betw *Iſr.* & *Benj.* &
24 [Idol of *Micha*
S. 25 Leſſ *Exod.* 21. to 25.
26
27
28 Feaſt for the raiſing the ſiege of *Je-*
29 [*ruſalem* by the *Maccabees.*
3 N. m. Adar.
1 N. m. Adar.
S. 2 Leſſ. *Exod.* 25. to 27. 20.
3 The 2d Temple finish'd by *Ezra.*
4
5
6
7 *Moſes* died.
8 [*member Deut.* 27. 25.
S 9 Leſſ. *Ex.* 27. 20. to 30 11. Sabb. *Re-*
10 Faſt for the diſſ. of the 2 Schools.
11
12
13 Qu: *Eſther's* Faſt. *Nicanor's* day.

MARCH hath xxxj days.					New Style.
1	d	*S. Davids.* F. m. 13*m.*	6	24	11
2	e	Chad. [p. 4. aft.	6	21	12
3	f	Martin. Faſt	6	19	13
4	G	2. Sund. Lent Ordin	6	17	14
5	a	Euſebius	6	15	15
6	b		6	13	16
7	c	*Perpetua*	6	11	17
8	d	Cypr. L. Q. 40*m.* 9. m.	6	9	18
9	e	Sun in Aries	6	7	19
10	f		6	3	20
11	G	3. Sund. in Lent	6	5	21
12	a	Gregory	6	1	22
13	b		5	59	23
14	c		5	57	24
15	d	Longina N. m. 41*m.*	5	55	25
16	e	[p. 5. aftern	5	53	26
17	f		5	51	27
18	G	Mid-Lent	5	49	28
19	a		5	48	29
20	b		5	46	30
21	c	Benedict.	5	44	31
22	d	Paulinus	5	42	1 *Ap.*
23	e	F. Q. 52*m.* p. 7. aftern.	5	41	2
24	f	Faſt	5	40	3
25	G	5. Sund. Lent. Lady day	5	39	4
26	a		5	37	5
27	b	Martian	5	35	6
28	c	Dorothy	5	33	7
29	d		5	31	8
30	e	*Cambr. Term ends* (2. m.	5	29	9
31	f	*Oxf. T. ends* F. m. 31*m.*	5	27	10

Ap.

14 Purim.
15 Second day.
S 16 Leſſ *Exod.* 30. 11. to 35. Walls of
17 [*Jeruſ.* beg. to be built.
18
19
20
21
22
S. 23 Leſſ. *Ex.* 35. to *Lev.* 1. 2d Leſſ. of
24 [the Red Heifer *Numb.* 19.
25 Anniv. mourning for the daughter
26 [of *Jephtha*.
27
28 Feaſt for abol. *Aſt.* dec. against the *Jews*.
29 Firſt term for tith. of herd & floc.
S. 1 Num. Niſſan. Leſſ. *Lev.* 1. to 6. *Aa-*
2 [*ron's* ſons died. Tabernacle reſt.
3
4
5
6
7
S. 8 Leſſ. *Lev.* 6 to 9. Sabbath the great.
9
10 *Myriam* died. *Iſraelites* paſs through
11 [*Jordan*. Te upha.
12 *Ezekiah* fell ſick.
13 Aſſuerus decr. to deſtroy the *Jews*.
14 Leaven removed. Firſt-born Faſt.
S. 15 Paſſover. 185000 *Aſſyrians* ſlain.

April hath xxx days.					New Style.
1	G	Palm Sund.	5	25	11
2	a		5	31	12
3	b	Richard	5	19	13
4	c	Ambroſe	5	17	14
5	d	Vincent. Maund thur.	5	15	15
6	e	GoodFr. L. Q. 5 *m.* 4. af.	5	13	16
7	f	Olympias. Faſt	5	11	17
8	G	Eaſter day	5	9	18
9	a	Eaſter Munday	5	7	19
10	b	Eaſt. Tueſ. Sun in tauro	5	5	20
11	c	K. W. & Q. M. Crown'd	5	3	21
12	d	Julius	5	1	22
13	e	Zenon	4	59	23
14	f	N. m. 6 *m.* p. 9. mor.	4	57	24
15	G	Low-Sunday	4	55	25
16	a	Octab. Paſch.	4	53	26
17	b		4	51	27
18	c	*Oxf. Cam. Ter. be.* Proct.	4	49	28
19	d	Alpheg [choſ. in *Oxf.*	4	48	29
20	e		4	46	30
21	f		4	44	1 *M.*
22	G	2. S. af. Eaſt. F. Q. 5 *m.* aſt.	4	42	2
23	a	S. George. Quin. Paſch.	4	41	3
24	b	Faſt	4	40	4
25	c	S. Mark *Term begins.*	4	37	5
26	d		4	36	6
27	e		4	34	7
28	f		4	33	8
29	G	3. S aft. Eaſt. F. m. 13 *m.*	4	31	9
30	a	Tres Paſch. [p. 10. m.	4	29	10

16 Sheaf offer. *Hez* cleans'd the Tem.
17 The 3d day in the Feast.
18 The 4th day in the Feast.
19 The 5th day in the Feast.
20 The 6th day in the Feast.
21 The 7th d. when *Isr.* pas'd the *R. Sea*
S. 22 The 8th d. 1 week after Sheaf offer.
23
24 Daniel saw his great Vision.
25
26 *Joshua* died.
27
28
S. 29 Less. *Lev.* 9. to 12. Walls of *Jeri.* fell
30 N.m. Jyar. [down. 2. w. aft. Sh. off.
1 N.m. Jyar. *Moses* numb. the peo.
2 [in the wilderness.
3 Feast for finish. *Ezra's* Temple.
4
5
S. 6 Less. *Lev.* 12. to 16. 3 w. aft. Sh. off.
7 Feast for finishing the walls of *Je-*
8 [*rusalem* by *Ezra.*
9
10 *Ely* died. The Ark taken.
11
12 *Alcim* plagu'd.
S. 13 Less. *Lev.* 16. to 21. 4 w. aft. Sh. off.
14 The 2d Passover.
15

MAY hath xxxj days.						New Style.
1	b	Philip & Jacob		4	27	11
2	c	Athanasius		4	26	12
3	d	Invent. Crucis		4	24	13
4	e			4	22	14
5	f		(2m.p.2.morn.	4	21	15
6	g	4. Sund. aft Eaſt. L. Q.		4	19	16
7	a	John Port. Lat. Mens.		4	18	17
8	b	Appar. S. Mich.	Pa'c.	4	17	18
9	c			4	16	19
10	d	Gordian		4	15	20
11	e	Sun in Gemini		4	14	21
12	f			4	12	22
13	G	Rogation Sun.	1.mor.	4	11	23
14	a	Quin. Paſch. N.m.near		4	10	24
15	b	Sophia		4	9	25
16	c	Iſidorus		4	7	26
17	d	*Aſcenſion*, Holy Thurſ.		4	6	27
18	e	Dioniſius. Craſt Aſcen.		4	5	28
19	f	Potentia		4	4	29
20	G	6. Sund. aft. Eaſt.		4	3	30
21	a	*Term ends*		4	2	31
22	b	F. Q. 11m.p.1. morn.		4	1	1 *Ju.*
23	c	Deſiderius		4	0	2
24	d	*Oxf. Term ends.*		4	59	3
25	e	Urban		3	59	4
26	f	Dioſcor.	Faſt	3	58	5
27	G	Whit-ſunday			5	6
28	a	F. m. 56m.p. 5. aft.		3	57	7
29	b	Reſtaur. of the R. fam.		3	56	8
30	c	Felix Ember week		3	55	9
31	d	Petronel		3	55	10

16
17 Feast for taking the Tow. of *Gaza*.
18 33 days after the Sh. offer. Feast.
19
S. 20 Lest. *Lev.* 21. to 25. 5 w aft. Sh. off.
21 2d Term for tith. herd and flock.
22
23 Feast for surrend. of *Gaza* to *Simon*
24
25
26
S. 27 Lest. *Lev.* 25. to *Numb.* 1. 6 w. aft.
28 [Sh. off. Feast for del. from *Græc.*
29 *Samuel* the Frophet died.
1 N. m. Sivan. The *Israelites* en-
2 [ter'd the Wilderness.
3
4 [compleat after Sheaf-off.
S. 5 Lest. *Numb.* 1. to 4. 21. 7 weeks
6 Pentecost. This d. the Law was giv.
7 The 2d day of Pentecost.
8
9
10 *Baruch* causeth the vessel taken out
11 [of the Temp. to be restored.
S. 12 Lest. *Numb.* 4. 21. to 8.
13
14
15
16
17

1	e	Nicomed.	3	55	11
2	f	Marcel. Fast	3	54	12
3	G	*Trinity Sund.* Ordin.	3	54	13
4	a	Craft. Trin. L.Q.28*m.*	3	54	14
5	b	oniface [p. 1. aft.	3	54	15
6	c		3	53	16
7	d	Paulus	3	53	17
8	e	*Term begins*	3	53	18
9	f	[Cancro	3	52	19
10	G	1. Sund. af. Tri. Sun in	3	52	20
11	a	S. Barn. Oct. Trin.	3	52	21
12	b	N m. 22*m.* p. 3. aft.	3	52	22
13	c	O. *f. Term begins*	3	52	23
14	d	Basil.	3	53	24
15	e		3	53	25
16	f		3	53	26
17	G	2. Sund. aft. Trin.	3	54	27
18	a	Quind. Trin.	3	54	28
19	b		3	54	29
20	c	*Edw.* F.Q. 22*m.* n. m.	3	54	30
21	d		3	54	1 *Jul.*
22	e	Alban	3	56	2
23	f	Fast	3	56	3
24	G	*S. Jo. Bap.* Midsum.-day	3	57	4
25	a	Tres Trinit.	3	58	5
26	b	F. m. 51*m.* p. 11. aft.	3	58	6
27	c	*Term ends*	3	59	7
28	d	Leo Fast	4	0	8
29	e	S. Peter Apost.	4	1	9
30	f		4	1	10

18
S. 19 Leſſ. *Numb* 8. to 13.
20
21
22 Faſt for intermiſſ. of bring. Firſt-fr.
23 Aſſuerus granted his Letters.
24
25 Faſt for murder of 3 eminent Doct.
S. 26 Leſſ. *Numb.* 13. to 16.
27 The *Egypt.* baſſed before *Alexand.*
28 *R Hanina* burnt with the B. of Law.
29 Spies ſent by *Moſes* to view the land
30 N. m. Tamuz.
1 N. m. Tamuz.
2
S. 3 Leſſ. *Nu.* 16 to 19. *S*un and Moon
4 [ſtood ſtill at the word of *Joſh.*
5 *Ezekiel* ſaw his firſt Viſion.
6
7
8
9
S. 10 Leſſ. *Num.* 19. to 22. 2. The tops of
11 [the mountain appear'd to *Noah.*
12 Tekupha.
13
14
15
16
S. 17 Leſſ. *Num.* 22. 2. to 25. 10. Faſt put
[off to the next day.

			New Style.	
1	G	4. Sund. aft. Trin.	4 1	11
2	a	Octab. *Joh. Bapt.*	4 2	12
3	b	*CAMBR. COMM.*	4 3	13
4	c	L. Q. 9*m.* p. 3. morn.	4 4	14
5	d		4 5	15
6	e	Octab. Petri.	4 6	16
7	f	*OXFORD ACT.*	4 7	17
8	G	5. Sund. aft. Trin.	4 8	18
9	a	Cyrill.	4 9	19
10	b		4 10	20
11	c	Benedict.	4 11	21
12	d	N. m. 6*m.* p. 6. morn.	4 12	22
13	e	Sun in Leo	4 13	23
14	f	Bonaventura	4 14	24
15	G	6. Sun. aft. Tr. Swithin.	4 15	25
16	a		4 16	26
17	b		4 17	27
18	c		4 18	28
19	d	Marg. F. Q. 1*m.* p. 6. aft.	4 19	29
20	e	[*Dog days begin*	4 20	30
21	f		4 21	31
22	G	7. Sund. aft. Trin.	4 22	1 Au.
23	a	Apollin.	4 23	2
24	b	Fast	4 24	3
25	c	St. James Apost.	4 25	4
26	d	Anna. F. m. 5o*m.* 8. mor.	4 26	5
27	e		4 27	6
28	f	Felix	4 28	7
29	G	8. Sund. aft. Trin.	4 29	8
30	a		4 30	9
31	b		4 31	10

	18	Fast for the destruction of *Jerus.*
	19	
	20	
	21	
	22	
	23	
S.	24	Less. *Numb.* 25. 10. to 30. 2.
	25	
	26	
	27	
	28	
	29	(comp. came to *Jerus.*
	1	N. m. *Ab. Aar.* died. *Ezra* and h s
S.	2	Less. *Numb.* 30. 2. to *Deut.* 1.
	3	
	4	
	5	
	6	
	7	
	8	
S.	9	Less. *Deut.* 1. to 3. 23. Fast put off.
	10	Fast for the destr. of the Temple.
	11	
	12	
	13	
	14	
	15	Wood-offering
S.	16	Less. *Deut.* 3. 23. to 7. 12.
	17	
	18	The lamp of the Temple extin-
	19	[guished in *Ahaz's* time.

August hath xxxj days.					New Style.
1	c	Lammas day.	4	44	11
2	d	*Stephen* L. Q. 4*m.* 7. aft.	4	45	12
3	e	Dominic	4	47	13
4	f	Justinus	4	49	14
5	G	9. Sund. aft. Trin.	4	51	15
6	a	*Transfig. of Ch.*	4	53	16
7	b		4	55	17
8	c		4	57	18
9	d		4	59	19
10	e	Laurence N. m. 27*m.*	5	1	20
11	f	[p. 7. aftern.	5	3	21
12	G	10. Sund. aft. Tr. Sun	5	4	22
13	a	Clara [in Virgo	5	6	23
14	b		5	8	24
15	c	Assump. Mary	3	10	25
16	d		5	11	26
17	e	Octab. Laur. F. Q. 12*m.*	5	13	27
18	f	[p. 11. aft.	5	15	28
19	G	11. Sund. aft. Trin.	5	17	29
20	a	Leonard	5	19	30
21	b	Bernard	5	21	31
22	c	Timothy	5	23	1 *Ap.*
23	d	Fast	5	25	2
24	e	St. Barthol. F. m. 30*m.*	5	27	3
25	f	[p. 6. aftern.	5	29	4
26	G	12. Sund. aft. Trin.	5	31	5
27	a	*Dog days end*	5	33	6
28	b	Augustin	5	35	7
29	c	*St. John Bapt. beheaded*	5	36	8
30	d		5	38	9
31	e		5	40	10

20
21
22
S. 23 Leſſ *Deut.* 7. 12. to 11. 26.
24
25
26
27
28
29
S. 30 N. m. *Elul.* Leſſ. *Deut.* 11. 26. to
1 N. m. *Elul.* [16. 18.
2 The 40. days of ſupplication begins
3
4 The building of the walls began
5
6
S. 7 Leſſ. *Deut.* 16. 18. to 21. 10.
8 Thoſe men who raiſed the evil rep.
9 [of the land died by the plague.
10
11
12
13
S. 14 Leſſ. *Deut.* 21. 10. to 26.
15
16
17
18
19
20

SEPTEMBER hath XXX days.						New Style.
1	f	S. Giles Ab. L. Q. 55*m*.	5	42	11	
2	G	13. Sund. aft. Tr. [aft.	5	45	12	
3	a		5	47	13	
4	b	Cuthbert	5	49	14	
5	c		5	51	15	
6	d		5	53	16	
7	e	*Q. Eliz. Nativity.*	5	55	17	
8	f	Sturbridge fair.	5	56	18	
9	G	14. Sund. aft. Tri. N.m.	5	58	19	
10	a	[10*m*. p. 8. morn.	5	2	20	
11	b		6	5	21	
12	c	Sun in Libra	6	6	22	
13	d		6	7	23	
14	e	Holy Croſs	6	8	24	
15	f	Nicomede	6	9	25	
16	G	15. Sund. aft. Tri. F.Q.	6	11	26	
17	a	Lambert [1*m*. p. 5. m.	6	13	27	
18	b		6	15	28	
19	c	**Ember week.**	6	17	29	
20	d		6	19	30	
21	e	*St. Matthew*	6	21	1	Oct.
22	f	Maurice Faſt	6	23	2	
23	G	16. S. aft. Tr. F. m. 8*m*. p.	6	25	3	
24	a	[7. mor. Ordin.	6	27	4	
25	b		6	29	5	
26	c	Cyprian	6	31	6	
27	d		6	33	7	
28	e	Auguſtin	6	35	8	
29	f	*S. Michael.* Michaelmaſs	6	36	9	
30	G	17. Sund. aft. Trin.	6	37	10	

S. 21 Leſſ. *Deut.* 26. to 29. 9.
22
23
24
25 The walls of *Jer.* finished by *Nehem.*
26
27
S. 28 Leſſ *Deut.* 29. 9. to 31.
29 3*d.* term for tithing herd and flock
1 N.m. *Tiſry. New years day. A M.*
2 ſecond day [5455
3 Faſt for the murd. of *Gedal.* The 10
4 [penitential days begin.
5
S. 6 Leſſ. *Deut.* 31. to 33. Sabb. between
7 [or Penitence
8 Dedi. of *Solom.* Temp. laſting 14. days
9 On this d. *Moſ.* brought the 2d. Tab.
10 The day of Expiat. When the Sabb.
11 [years and *Jubilee* began
12
S. 13 Leſſ. *Deut.* 32. to 33.
14
15 Feaſt of the Tabern. Tekupha.
16 2*d.* day *Jon.* was inveſt. wit. Pr. robes
17 3*d.* d. *Noah's* ark reſted on mou. *Ara.*
18 4*th.* day
19 5*th.* day
S. 20 Sabbath in the feaſt
21 7*th.* day. *Hoſanna* the Great.

OCTOBER hath xxxj days.				New Style.
1	a	L. Q. 44*m.* p.7.morn.	0 40	11
2	b		6 43	12
3	c	Candide	6 45	13
4	d		6 47	14
5	e	Conſtance	6 49	15
6	f	Octab. Mich.	6 51	16
7	G	18. Sund. aft. Trin.	6 53	17
8	a	N. m. 32*m.* p.7.aftern.	6 55	18
9	b	Dionyſius	6 57	19
10	e	*Oxf & Camb.Term beg.*	6 59	20
11	d	Nicaſius [Proct.ch.*Ca.*	7 1	21
12	e	Sun in Scorpio *Ln. c. h.*	7 3	22
13	f	*Edward*	7 5	23
14	G	19. Sund. aft. Trin.	7 7	24
15	a	F. Q. 48*m.* p.10. mor.	7 9	25
16	b		7 11	26
17	c	Faſt	7 13	27
18	d	**St. Luke**	7 15	28
19	e		7 17	29
20	f	Tres Mich.	7 15	30
21	G	20. Sund. after Trin.	7 29	31
22	a	Severus F.m. 34.*m.*p.	7 21	1 *No.*
23	b	*Term begins* [10.aft.	7 23	2
24	c		7 26	3
25	d	*Criſpin* (Congregatio	7 28	4
26	e	Urſula. *Cambr.* Magna	7 29	5
27	f	Menſ. Michaelis Faſt	7 31	6
28	G	**Simon & Jude**	7 33	7
29	a	Narciſus	7 35	8
30	b	[Faſt	7 39	9
31	c	Quintin L.Q.36*m.*2 m	7 37	10

22 The day of holy Assembly
23 Mirth of the L. lesf. *Deu.* 33. to *Ge.* 1.
24 a great fast appointed by *Ezra*
25
26
S. 27 Lesf. *Gen.* 1. to 6. 8. *Sab. in principio*
28
29
30 N. m. Hhesvan
1 N. m. Hhesvan
2
3
S. 4 Lesf. *Gen.* 6. 8. to 12.
5
6 Fast for *Zedek.* eyes being put out
7
8
9
10
S. 11 Lesf. *Gen.* 12. to 18.
12
13
14 *Jerob.* procl. a feast in honour of
15 [the Calfs
16
17 *Noah* entred the Ark.
S. 18 Lesf. *Gen.* 18. to 23.
19
20
21
22

NOVEMBER hath xxx days.					New Style.
1	d	All-Saints	7	39	11
2	e	All Souls	7	41	12
3	f	*Craft. animarum*	7	43	13
4	G	22 S.aft.Tr *Vice-Chanc.*	7	45	14
5	a	*Powd.Treas* [*Ca* elect.	7	46	15
6	b	Leonard	7	47	16
7	c	N.m. 20*m.* p. 6.morn.	7	48	17
8	d		7	50	18
9	e	Theodore	7	51	19
10	f	Martin. B. C.	7	53	20
11	G	23 S.af.Tri.Sun in Sag	7	54	21
12	a	*Craft. Martin*	7	55	22
13	b	F. Q. 46*m.* p. 8.aft.	7	57	23
14	c		7	59	24
15	d	Machut	8	0	25
16	e		8	1	26
17	f	Hugh B. L.	8	2	27
18	G	24. Sund. aft. Trin.	8	3	28
19	a	*Eliz.* Octab. Martin	8	4	29
20	b	*Edmund* K. M.	8	5	30
21	c	F. m. 42*m.* p. 4. aft.	8	6	1 *Dec.*
22	d		8	7	2
23	e	Clement	8	8	3
24	f		8	9	4
25	G	25. S aft. Tri. Kathar.	8	10	5
26	a	Quind. Martin	8	11	6
27	b		8	11	7
28	c	*Term ends*	8	12	8
29	d	L. Q. 14*m.* 8. aft. Fast	8	13	9
30	e	S. Andr. Apost. & Mart	8	13	10

23
24
S. 25 Leſſ. *Gen.* 23. to 25.19. Feaſt for the
26 [victory before *Samaria*
27 The earth was dried aft. the deluge
28 *Noah* offered ſacrifice to God
29
30 N. m. Kiſlev
1 N. m. Kiſlev
S. 2 Leſſ. *Gen.* 25. 19. to 28. 10.
3
4
5
6 *Herod* died
7
8
S. 9 Leſſ. *Gen.* 28.10. to 32. 4.
10
11
12
13
14
15 *Ant.* brought an Ima. into the Tem.
S. 16 Leſſ. *Gen.* 32.4. to 37. [& ord. ſacri
17
18 Faſt procl. by the Elders in K. *Je-*
19 *(hoiakims* time
20 The great Aſſembly by *Ezra* to put
21 [away their ſtrange wives
22

DECEMBER hath xxxi days.					New Style.
1	f		8	14	11
2	G	*Advent Sund.*	8	15	12
3	a		8	16	13
4	b		8	17	14
5	c		8	18	15
6	d	Nicholas N.m.43*m*.p.	8	18	16
7	e	Ambrose 4. aftern.	8	18	17
8	f	Co cept. V.M.	8	18	18
9	G	2. Sund. in Advent.	8	18	19
10	a	Sun in Capricornio	8	18	20
11	b	*Shortest day*	8	18	21
12	c		8	18	22
13	d	Lucia. F.Q.20*m*.10.m.	8	18	23
14	e		8	18	24
15	f	Valerian	8	18	25
16	G	*d* Sund. Adv. O *Sapie.*	8	18	26
17	a	*Oxf. & Cant. Ter. ends.*	8	18	27
18	b		8	18	28
19	c	**Ember Week**	8	17	29
20	d	Fast	8	17	30
21	e	**S. Tho.** F.m.1.aftern.	8	17	31
22	f		8	17	1 *Jan.*
23	G	4. Sund in Adv. Ordin.	8	17	2
24	a	Fast	8	16	3
25	b	**Christmas-day**	8	15	4
26	c	**St. Stephen.**	8	14	5
27	d	**S. Joh. Evangelist**	8	14	6
28	e	**Innocents.**	8	13	7
29	f	Q. 31*m*.p.11.morn	8	12	8
30	G	David	8	10	9
31	a	Sylvester B.	8	9	10

S	23	Leſſ. *Gen.* 37. to 41.
	24	The found. of the 2d. Temple laid
	25	Dedicat. of the Temp. by the *Macc.*
	26	
	27	
	28	
	29	*Jehoia.* burnt the Roll writ. by *Jere.*
S.	30	N. m. Tebeth. Leſſ. *Gen.* 41. to 44. 18.
	1	N. m. Tebeth
	2	
	3	
	4	
	5	
	6	
S.	7	Leſſ. *Gen.* 44. 18. to 47. 28.
	8	Faſt for the tranſl. of the L. in greek
	9	
	10	Faſt for the firſt ſiege of *Jeruſalem*
	11	
	12	
	13	
S.	14	Leſſ. *Gen.* 47. 28. to *Exod.* 1.
	15	
	16	
	17	Tekupha
	18	
	19	
	20	
S.	21	Leſſ. *Exod.* 1. to 6. 2.
	22	
	23	

The ECLIPSES.

THere will happen four Eclipſes this year, *viz.* two of the Sun and two of the Moon. The firſt will be an Eclipſe of the Moon on the firſt day of *January* about our noon time: it is celebrated in 22. degrees of *Cancer*; but will be inviſible to us, yet a great Eclipſe to thoſe that inhabite our *Antipodes*.

The 2*d*. will be a defect of the Sun on the 12th. day of *June* in the very beginning of *Cancer* near our 5. a clock at night, at which time more then half of the Sun's body will be obſcured from our ſight, if the air be clear we may obſerve the ſame in *England*.

The 3*d*. will be an Eclipſe of the Moon in 15. degrees of *Capricorn* in *June* the 26 about our midnight, and although it will be but a ſmall Eclipſe, yet it may be ſeen by any induſtrious Obſerver.

The laſt will be a defect of the Sun on *December* the ſixth, near five a clock at night, and therefore inviſible to us. But if happening in 25. degrees of *Sagittary*, we may be concern'd in the effect thereof; the place Eclipſed being in oppoſition to *Gemini*, the Horoſcope of *London*.

A

AN EXPLANATION OF THE *Jewish Kalendar*, &c.

OUR *Jewish* Year is either Civil or Eccleſiaſtical. The Civil Year commenceth in the month called *Tiſry*, which generally falls out in *September*, ſooner or later. The firſt day of this month is call'd *New-years-day*; and this was accounted the firſt month in the Year, till the Children of *Iſrael*'s departure out of *Egypt*, when God commanded *Moſes* to call the ſeventh month the firſt month in the Year, *Exod.* 12. 2. It is generally receiv'd amongſt thoſe of our Nation, that on this day the Creation of the World begun. *Moſes* expreſly calls the Feaſt of Tabernacles, or the gathering in the fruits of the Earth, which was to be kept in this month, the end of the year, *Exod.* 23. *v.* 16. and 36. *v.* 32 And where the year ends another muſt begin: hence it is, that from this month *Tiſry* we begin to compute the age of the World, as alſo the *Sabbatical* years, and years of *Jubilee*, Bills

and Bonds, and all other Civil Acts, are dated from that time.

The Eccleſiaſtical year begins in the month called in Scripture *Abib* or *Niſſan*, which falls out in *March*, and which God commanded *Moſes* to call it the firſt month in the year. This denomination it hath ever ſince retained; the reſt, in order following, take the name of the ſecond, third, &c. from it. From this month we compute our Kings reigns: for if any King commenced his reign a few days before this month began, it was reckoned to him for a whole year, and the beginning of this month was accounted the beginning of the ſecond year of his reign.

The Eccleſiaſtical year is divided into twelve *Lunar* months, ſome of which conſiſt of 29. others of 30. days, which difference is occaſioned by the various appearance of the New-moon in point of time. For if it appeared on the 30*th*. day, the 29*th*. was the laſt of the precedent month; but if it did not appear till the 31*ſt*. day, then the 30*th*. was the laſt day, and the 31*ſt*. the firſt of the ſubſequent month, and that was an intercalary Moon, of all which take the following account: Our Nation heretofore not only obſerving the rules of any fixed *Calculation*, celebrated the Feaſt of the New-moon according to the *phaſis* or firſt appea-

appearance of the Moon, which was done in complyance with Gods command, as our received Traditions inform us. Hence it came to pass, that the first appearance was not to be determined only by rules of art, but also by the testimony of such persons as deposed before a select number of the *Sanhedrin* or great *Senate*, that they had seen the Moon. For a Committee of three being appointed by the said *Sanhedrin*, to receive the depositions of the persons aforesaid, after having calculated what time the Moon might possibly appear; dispatched some persons into high and *Mountainous* places to observe, and accordingly to give in their evidence concerning the first appearance of the *Moon*; If the said persons did return on the 30*th*. and testified that they had seen the *Moon*, and if after a strict examination of their reports, the *Committee* found that they agreed in their evidence; then they consecrated the 30*th*. day, and that was observed as the day of *New-moon*: but if they did not return till the 31*st*. and then gave their evidence, that day was consecrated by the *Committee*, and observed as the day of the *New-Moon*. And notwithstanding no evidence was given as on that day, yet was it appointed by the *Senate*, and observed as the first day of the *Moon*, though not consecrated, for the consecra-

tion so entirely depended upon the *Phasis* of the *Moon*, that it could not be performed without it.

And hence 'tis plain that we are not guided in this affair by loose and uncertain conjectures (as some have pretended) but by a certain and plain rule: for tho the *Consecration* of the *New Moon* did, as we have freely acknowledged, entirely depend upon its *appearance* by such a precise time; yet the observation of the day appointed for the *Feast* did not: that being determined to the 31*st*. day at the furthest, which those of our Nation judged of not meerly by the *Phasis* of the Moon, but by the fixed rules of Astronomy, if the *Phasis* exceeded the fixed Calculation. For we may justly presume, notwithstanding the little pretences of some to the contrary, that such a venerable body of men as our great Senate was compos'd off, did sufficiently understand the motions of the Heavenly bodies, so as to be able by a fixed Calculation to determine concerning them; especially if we consider how curious the Oriental Nations have ever been in their pursuits of that kind. Besides that, it seems to have been the peculiar Office and Employment of those of the Tribe of *Issachar*, who are said to be men *that had understanding of the times*, 1. *Chron. c.* 12. *v.* 32. But after all, though we

we should not be allow'd to carry our pretences so high, (which yet we may upon very good grounds) however it must needs seem very hard to charge a whole Nation with so great stupidity as to pronounce they had no rule whereby to judge what time the Moon changes. Is it in the least probable that *Moses* a person divinely inspired, who is famed among all Nations for his great and extraordinary abilities, was ignorant of the true motion of the Moon.

As soon as the *New moon* was either consecrated or appointed to be observed, notice was given by the *Sanhedrin* to the rest of the Nation, what day had been fixed for the *New-Moon*, or first day of the month, because that was to be the rule and measure according to which they were obliged to keep their Feasts and Fasts in every month respectively. This notice was given to them in time of peace, by firing of *Beacons* set up for that purpose, (which was looked upon as the readiest way of communication) but in time of War, under the *Captivity*, when all places were full of enemies who made use of *Beacons* to amuse our Nation withal, it was thought fit to discontinue it, and to delegate some men on purpose to go and signifie to as many as they could possibly reach, before the time com-

manded for the obſervation of any Feaſt or Faſt was expired. But then they that lived in places far diſtant from *Jeruſalem*, whither timely notice could not be conveyed, were obliged to keep a Feaſt a day more then otherwiſe was to be kept, which is the reaſon of keeping the *Paſſover* eight days, the Feaſt of *Penteco∫t* two, that of *Tabernacles* nine days, whereas in Scripture we are commanded to keep 7. 1. and 8. And notwithſtanding as there is at preſent a certain Calculation, yet we that live out of *Jeruſalem*, retain ſtill the former practice.

Our year conſiſting of 12. *Lunar* months, is found to be 11. days, ſome few hours and minutes ſhorter then the *Solar* year, therefore to accommodate it to the courſe of the Sun, it is neceſſary in ſome years to inſert one month, and make the whole year to contain thirteen months, whereby might be avoided that confuſion which ſo great a difference would otherwiſe have neceſſarily produced: For ſo the *Paſſover*, and conſequently other Feaſts could not have been celebrated at the time appointed, and commanded; whereas the *Paſſover* (which is the meaſure of all the reſt) is always to be kept in the month of *Abib*, in the *Vernal Equinox*: and hence we may ſee the neceſſity of inſerting a month.

Whilſt the *Temple* flouriſhed, this *Intercalation*

calation of the year lay altogether in the breast of the *Sanhedrin* or Great *Senate*, and they inserted a month when they thought it necessary; the grounds and reasons upon which they proceeded in this affair, were chiefly three. First if the *Tekupha* or *Vernal Equinox* did fall out after the sixteenth day of the month *Nissan*, and the *Passover* being to be celebrated on the fourteenth, that year was to be intercalated, for the *Passover* was not to be kept before that *Equinox*. Secondly, If the Corn was not ripe, for that the Sheaf could not be offered the next day after the *Passover*, that was a sufficient reason for the intercalation. Thirdly, if the Lambs were too tender, or too scarce to be offered in Sacrifice, that likewise was a sufficient reason for the *Intercalation*. But after all that, the *Senate* were the only Judges of the sufficiency of these or any other reason; this *Intercalation* was to be made in *Jerusalem* and no where else. Whereupon *Hillel Hannasy* an Eminent Doctor, President of the *Sanhedrin*, who lived about 1350. years ago, foreseeing the dispersion of our Nation, and finding the power of the *Sanhedrin* was a decaying, did by virtue of their authority prescribe some rules of practice, and a certain Calculation, which we all ever since follow: and according to which, this our Kalendar is composed. Our rule of *Intercalation*

tercalation being this, that in every *Cycle* of the Moon, which consists of nineteen years, there be seven *Intercalary* years, *viz.* 3. 6. 8. 11 14. 17. 19.

From this Ecclesiastical year, we reckon our Feasts and Fasts, which are either expressly commanded by *Moses* in the Law, or such as have been instituted by the whole Church in the time of our Captivity, upon some extraordinary occasions, and have been generally received and duly observed ever since. There are others which have been instituted, but not generally received; and therefore are not now observed. Of all which we shall endeavour a particular account, as they occur in their respective months.

The computation of time from the Creation of the World now in use with us, is not very ancient, but agreed upon about 700. years ago; the computation formerly being taken from some great Event, or notable revolutions, as particularly from the Departure of the *Israelites* out of *Ægypt*: From such or such a Kings reign: From the time of *Alexander* the Great, &c. And although in the computation of time from the Creation of the World, we do not pretend to any perfect exactness, many of our Doctors being of opinion that 'tis rather to be carried higher; yet we are contented to follow

follow it, becauſe it is now generally received. According to this Supputation, this our Kalendar is compoſed and Calculated for this preſent year 5454. Whereof ſome months are already paſt, it having Commenced from *September* the 21*ſt*. and being made up by almoſt four months of the enſuing year, 5455. With this Supputation falls in the 22*d*. of the 195*th*. *Cycle* of the Sun. The firſt year of the 288. *Cycle* of the Moon, the firſt of the Sabbatical years; it is a common year conſiſting of 12 months, and contains 354. days, 51. *Sabbath* days.

The firſt Feaſt or day of obſervation which falls under our cogniſance is the Sabbath or day of reſt, being the ſeventh day which God Almighty bleſſed and Sanctified becauſe that on it he reſted from his work of Creation; from whence the obſervation of it is deriv'd to us by a regular circulation, as we ſhall endeavour to make out. That the Patriarchs did ſo obſerve it is highly probable, becauſe the Scripture is poſitive that *Abraham* kept the divine commandments, amongſt which 'tis not likely the obſervation of the Sabbath was neglected by him; nor can any proof to the contrary be produced. But we ſhall not inſiſt peremptorily on this, becauſe we ſhall not lay any ſtreſs upon it. The grounds of our certainty in this matter we derive from the time

time of the Manna in the wilderneſs of *Sinai*. For the Scripture aſſures us that the Manna did not fall on the ſeventh day, and the reaſon is becauſe that was the *Sabbath*; and it is here very remarkable that the Text expreſly ſays, *behold God hath given you the Sabbath day*, and therefore he did not then firſt inſtitute it. But now we know of no other *Sabbath* which God had given them but that only on which he reſted from all his works, and that which he bleſſed and Sanctified; and therefore he obliged them to the preciſe obſervation of that Sabbath; and conſequently however careleſs or forgetfull the whole Nation might be thought to have been, yet God Almighty undoubtedly knew the preciſe day, and here reminded them of their obligation to Sanctifie it: and this is agreeable to the judgement of *Philo Judæus* and other Fathers in this particular. And it is further remarkable to this purpoſe, that in the fourth Commandment we are commanded to *remember the Sabbath day*, which therefore muſt have been enjoin'd before, and conſequently could be no other than the ſeventh in a regular circulation from the Sabbath of the Creation; for we know of no other. Laſtly 'tis yet further remarkable, that whereas in the 9*th*. Ch. and 13*th*. *v*. of *Nehemiah* 'tis ſaid, *thou* (O God) *gaveſt them right judge-*

ments,

nuts, &c: 'tis added in the 14*th. v. and madeſt known unto them thy holy Sabbath*, and in the 15*th. v. And gaveſt them bread from heaven*: hence we may obſerve that the Almighty plainly declared (by the ſending of the Manna) which was the Sabbath whereon he reſted from all his works, and which he commanded to be thenceforward obſerved by all thoſe to whom he vouchſafed to give the Manna; and therefore hereby we certainly know the preciſe Sabbath, and accordingly celebrate it, which God Almighty bleſſed and ſanctified. Now to ſay that any ſeventh day after ſix days of uſual labour will anſwer the deſign of the Inſtitution of the Sabbath is not only improbable, and ſo fit to be rejected by us, but overthrows the very ground of the fourth Commandment; which is, that therefore we are to keep holy the Sabbath day, (not the ſeventh day) becauſe that on it God reſted from all his work. And to ſay he reſted from his work any ſeventh day ſeems a very harsh interpretation; and therefore muſt we underſtand it preciſely of the *Sabbath* immediately enſuing the work of the Creation; and conſequently that is the preciſe day we are oblig'd to celebrate, call'd the *Sabbath* by way of eminence, and as ſuch diſtinguiſh'd from all other whither ſeventh days or days of reſt.

Hence

Hence *Jonathan* in his *Chaldee* Paraphrase aſcribes a peculiar excellency to this *Sabbath*, ſaying, *God bleſſed and Sanctified it before all other days, all other days in the week*. And if we be charg'd to have forgot it, and inſtead thereof to have adopted another quite different from it, this is what no tolerable proof can be given of. That it might poſſibly be forgotten is what we need not diſpute, but to infer from thence that it was actually forgot is a very precarious concluſion: eſpecially if we conſider the great improbability there is that a whole Nation which conſtantly computed their meaſures and periods of time by weeks, ſhould forget one whole day in ſeven; or that if they had at any time been ſo forgetfull, none of the Prophets or holy men whom it pleaſed God continually to raiſe up unto them, ſhould reprove them for it. The ſcripture indeed is plain and poſitive that they did profane and break the *Sabbath*, but that they utterly forgot it is what we preſume that affords no evidence for. And yet after all wholly to neglect the obſervation of the *Sabbath* through forgetfulneſs is altogether as criminal as to profane it, and would doubtleſs have been as ſeverely reprehended, if at any time the whole Nation could have been juſtly charg'd with ſuch groſs ſtupidity. Beſides it may be conſidered

sidered that notwithstanding the many great corruptions and idolatrous practices of our Church and Nation, there were yet constantly some pious and upright men, who were careful observers of the divine Law; even in that defection and apostacy under that God was pleas'd to declare he had reserved to himself 7000 men, who had not bowed the knee to the image of *Baal*, 1 *Kings* 19. 18. And is it at all probable these should utterly forget one of the ten Commandments and express no concern for the observation of the Sabbath? But further, if all this be not thought satisfactory, we add, that however likely it may appear to some that a whole Nation should forget one day in seven, and however strongly they may fancy that it is even so; yet it was not possible (as we have said) that God Almighty should forget it. Now we are assured he was pleased to renew the remembrance of it, in giving of the Manna in the wilderness, *Exod.* 16. I say to renew it (if indeed it was forgot which we have allready made out to be very improbable) and consequently from that time at least we go upon sure grounds as to our conduct in this affair. 'Tis generally believed that *Moses* enjoyned the Church to read his Law as on this day: and for that reason we divide the Law into 54. Lessons, for it may

happen our *Annus Intercalaris* may consist of so many weeks. But because our other years do not consist of so many weeks, therefore on some *Sabbath* days we read two Sections for a Lesson, and also because some of our Festivals (for which we have proper Lessons of Scripture) may fall on the *Sabbath* day, therefore the Lesson for that *Sabbath* being put off till the next, and so by that means in some certain *Sabbaths* we read two Lessons together, to the end that the whole Pentateuch may be read over in a years time. All which you will find specified in the *Almanack*.

Besides the weekly Lessons taken out of the *Pentateuch*, we read a Section out of the *Prophets*, the matter of which is agreeable to the Lesson appointed out of the law; which usage is not very ancient, having been occasioned by that Inhibition of the *Grecians*, which forced our Nation to desist from the reading of the Law, and thereby put them upon a necessity of betaking themselves to the reading of the *Prophets*, that the word of God might not be forgotten; and although that persecution being now long since past, is superseded, yet we still retain the practise of reading those Sections after the weekly Lessons.

The second Feast or day of Observation, is that of the *New-moon*, instituted by *Moses* and

and celebrated by offering of peculiar Sacrifices, *Numb.* 28. *v.* 11. At preſent becauſe of our diſperſion, not having the advantage of our *Temple* Service, inſtead of offering up the Sacrifices proper to this ſolemnity, we read thoſe Sections of Scripture which enjoyn the obſervation of this Feaſt; which practiſe obtains in relation to all the reſt of our Feaſts or Faſts, that were commanded to be ſolemnized by the offering of ſpecial acrifices, adding withal devout prayers, wherein we deſire and beſeech God Almighty to be propitious to us, and to accept the calfs of our lips, and to pardon all our ſins and tranſgreſſions. Now we proceed to give an account of all the Feaſts and Faſts as they occur in this *Almanack*. But take notice, that when you find this mark *Obſ.* it ſignifies that Feaſt or Faſt is obſolete, and not now obſerved.

Tebeth 28. On this day is a Feaſt occaſioned by this means. King *Alexander* who was called *Jannæus*, out of hatred to the Doctors, and to expreſs a kindneſs for the *Saducees*, expelled all the Doctors except *Rabbi Simeon Ben Sattabh*, who was his brother in law, and by that means the *Saducees* were introduced in the *Sanhedrin*; but by reaſon of their ignorance in ſuch matters that were brought before them, (they not admitting any expoſition to the Law) could

not give any demonſtration from ſcripture, and ſo being uncapable to perform the duties of that ſtation, went off by degrees, and ſo the ſaid *R. Simeon* placed ſome of the young Doctors in their ſeats: and on that day when all the *Senate* was filled with the Doctors, they inſtituted this Feaſt. *Obſ.*

Sebatt 2. On this day is a Feaſt occaſioned by the death of *Jannæus*, for when he fell ſick and lay a dying, he cauſed 70. of the chiefeſt Elders to be ſhut up in a Priſon, and commanded the Keeper that on the day he died he ſhould put them all to death; for ſaith he, I know that the people in general hate me, and they will rejoyce at my death, and by this means I will give them cauſe to lament on that day. But this ill deſign was prevented from taking effect by his good Queen *Salomina*, who when he was dead took his Ring from off his finger, and ſending it to the Keeper of the Priſon, ordered him by that ſign to releaſe them, under a colour that it came from *Jannæus* himſelf: which purpoſe having its intended effect, the Elders were releaſed, and *Jannæus* his death publickly notified, which had been by his Queen till that time induſtriouſly concealed, and thereupon this Feſtival was inſtituted. *Obſ.*

Sebatt 15. This we call the *New-year* for planting of trees, becauſe whatſoever trees

was planted upon or after that day, were reckoned from the growth of the ensuing year and accordingly their fruit was tithed: whereas if any had been planted before that day, they were reckoned into the growth of the preceding year, and their fruit was tithed accordingly for tithes of different years were not to be put together, but were to be paid every year severally. On this day also the daughters of *Silo* cloathed in white, went into the fields to dance, which causeth extraordinary mirth and rejoycing, and the greatness of the solemnity was such, that some of our Ancients assured us, no other Festival was comparable to it. This was the day mentioned, *Judges* 21. *v.* 21.

Sebatt. 25. Which is this year the last *Sabbath* day in this month, we read those Texts of Scripture which commanded *Israel* to pay their half Shekels, with which were bought in the daily Sacrifices for the ensuing year; which Sacrifices being offered for the expiation of the sins of every individual person, both the rich and the poor were to contribute equally; and these Shekels were to be gathered before the year began: which was performed in this month. And notwithstanding the Shekels cannot now be applied to the above mentioned use, yet are still collected amongst us, and given to the poor *Jews*, inhabiting this

day in and about *Jeruſalem*, (who make it their buſineſs to pray for the Reſtauration and welfare of their diſtreſſed and diſperſed brethren) for their maintenance.

Adar 5. On this day was a Feaſt on occaſion of *Ezra's* finiſhing the ſecond *Temple*, for though it was finiſhed on the third day, *Ezra* 6. *v.* 15. yet was not the dedication made till the fifth, and therefore was obſerved with great ſolemnity. *Obſ.*

Adar 9. On this day began the great diſſenſions between two eminent Schools, of *Hillel* and *Shammay*, and for that reaſon was kept a faſt. *Obſ.*

Adar 13. On this day is obſerved the faſt of *Eſther*, wherein ſhe faſted for the deliverance of the *Jews*, marked out for deſtruction by *Haman*, *Eſth.* 4. *v.* 15. But here note, That becauſe on the *Sabbath* day is forbidden all manner of mourning or faſting, therefore whenſoever any faſt day happened to fall on a *Sabbath* day or before, is transferred to the next day, except in this faſt where it is anticipated for two days, and that for this reaſon, becauſe the day after is that of *Purim*, which is a feaſt.

On this day alſo was for ſome time kept a feaſt for the great victory obtained againſt *Nicanor*, by *Judas* the *Maccabee*, who ſlew five and thirty thouſand of his enemies, and commanded to ſtrike *Nicanors* head

head and hand, 2. *Maccab.* 15. *Obſ.*

And becauſe *Haman* was an *Amalekite*, whoſe ſeed God had commanded ſhould be clean deſtroyed, therefore on the *Sabbath* before *Purim* (which falls this year on the 9*th.* day) we read that Section wherein is commanded, that the memorial of *Amalek* ſhall be blotted out, *Deut.* 25. *v.* 17. and this *Sabbath* is called *Remember.*

On the 14*th.* of *Adar* is ſolemnized the Feaſt of *Purim*, in memory of that great deliverance out of the hands of *Haman*, who had appointed this day for the utter deſtruction of all the *Jews*, but by Gods mercy this day was turned upon them, from ſorrow to joy; and therefore by the Decree of *Mordecai* and Queen *Eſther*, the whole Nation took upon them to keep this day with Feaſting and Joy, and ſending preſents one to another, and gifts to the poor, *Eſther* 9. 22.

Adar 16. On this day the walls of *Jeruſalem* which had been broken down by the *Grecians*, began to be built. *Obſ.*

Adar 23. The laſt *Sabbath* day ſave one before the *New moon*, was read that Section of Scripture which commanded us to purifie our ſelves with the ashes of the red heifer, thereby to remind the people of making themſelves fit for the approaching *Paſſover*, *Numb.* 19.

Adar

Adar 28. *Antiochus* having published a Decree forbidding our Nation to circumcise their Children, and to observe the *Sabbath*, or to study in the Law; but on the contrary commanding them to worship Idols was vacated as on this day, which therefore was kept with great solemnity. *Obs.*

Adar 29. This day is the first Term for tithing all sorts of Cattel, there being three times a year appointed for that purpose, *viz.* 15. day before the *Passover*, 15. before the *Pentecost*, and 15. before the Feast of *Tabernacles*, and that for this reason, because no Beast could be sold before they were Tithed, and that there might be plenty to be sold to those that came to celebrate those Feasts, for to offer their sacrifices.

Nissan 8. The *Sabbath* immediately preceeding the *Passover* is called the Great *Sabbath*; and that upon two accounts. First, because at that time there was a general Assembly of the whole Nation; and they there consulted either the affairs of the Nation, the *Sanhedrin* or Great *Senate*, hearing any grievances or complaints that was brought before them, and redressing the same: as also receiving any appeal from any inferior *Senate*; and their Decree was a final sentence; and also to consider concerning the *Passover* then nigh at hand. Secondly, and

on

on better grounds it was called ſo, becauſe this day happened on the tenth of the month, when God commanded the Children of *Iſrael* to take every one a Lamb in the ſight of the *Egyptians*, who acknowledged the Lamb to be their God; and ſo probably had punished the ſlayers as profaners of his *Deity*: and therefore we take this to be as great a Miracle as any that God wrought in *Egypt*.

Niſſan 12. It is commonly believed that on this day *Ezekias* fell ſick, and on the third day which was the *Paſſover*, he went to the houſe of the Lord, and that night 18500. *Aſſyrians* were ſlain by the Angel.

Niſſan 13. On this day the *Leaven* was quite removed in order to kill the *Paſchal Lamb*, which could not be killed while there was *Leaven* in the houſe. On this day alſo all the firſt Born faſt in remembrance of God Almighties great mercy in protecting the firſt-born of our Nation, when he ſlew the firſt-born of the *Egyptians*.

Niſſan 14. On this day the *Paſſover* is celebrated, which feaſt was inſtituted by God Almighty, and commanded to be obſerved by the children of *Iſrael* in remembrance of their delivery (as on this day) out of the *Egyptian* ſlavery, the deſtroying Angel then *paſſing over* their houſes when he ſmote the *firſt-born* throughout all *Pharaoh's* dominions.

nions. The manner of celebrating it having been attended with ſome alterations, we ſhall attempt a ſhort account thereof: and therefore ſhall conſider, 1*ſt*. how it was obſerved at its firſt inſtitution in *Egypt*; 2*ly*. Whilſt the *Temple* ſtood; 3*ly*. How it is ſolemnized at this day. As to the firſt which is deſcribed at large *Exod*. 12. we ſhall need only to take notice of ſome peculiar rites wholly omitted in (becauſe not enjoyn'd for) the *after-obſervation*, particularly the Lambs being prepared three days before it was killed, and its being ſlain by every family in their private houſes reſpectively; the taking of the blood of the Lamb, and ſtriking it on the two ſide-poſts, and on the upper door-poſts of the houſes where it was to be eaten; the eating of it with their loins girded, their ſhooes on their feet, and their ſtaves in their hands; and laſtly the eating of it in haſte. As to the manner of ſolemnizing the *Paſſover* whilſt the *Temple* ſtood; be it obſerv'd that the Lamb was to be kill'd on this fourteenth day of *Niſſan* betwixt the two evenings; that is, according to the common and very ancient tradition, betwixt the time of the Sun's declining from his meridian altitude till three a clock in the afternoon, and from three till ſix after which time the Sun going below the *Horizon*, the fifteenth day commences;

commences; this I ſay, is what we underſtand by the two evenings. For proof of this we ſhall give an inſtance of our ancient practiſe in the matter of circumciſion. Suppoſe a child was born on *Friday* night after Sun ſet, he was accounted of as born on the *Saturday*, and accordingly was circumcis'd not upon the *Friday* following, but the *Saturday*, which uſage we retain to this very day.

Now becauſe the daily Evening-ſacrifice was likewiſe to be offered betwixt the two evenings, and was ordinarily ſlain at half an hour paſt two, and offered at half an hour paſt three: leaſt therefore it ſhould interfere with the celebration of the *Paſchal* Sacrifice, it was ordain'd that the ordinary Sacrifice ſhould take place an hour before the uſual time, (which is the conſtant practice on all the like emergencies) that ſo it being offered, the extraordinary Sacrifice of the *Paſchal Lamb* might be obſerved preciſely according to the time preſcrib'd and appointed for it. But if the fourteenth day was the Eve of the *Sabbath*, the ordinary Sacrifice was to be ſlain two hours before the fixed time, *viz.* at half an hour paſt twelve, and offered at half an hour paſt one, that ſo they might have the more time to kill and offer the *Paſchal Sacrifice*, without violating the enſuing *Sabbath*.

Be

Be it further obſerv'd that the *Paſchal Lamb* was to be a male of the firſt year without blemish, taken out from the Sheep or from the Goats; that it was to be brought to the Court of the Temple, and there to be killed with the following ceremonies. The Congregation of *Iſrael* being diſtributed into three companies one was admitted into the Court aforeſaid, and the doors being then shut up, any one was allowed to kill the Lamb, the Prieſt's Office being onely to receive the blood in Veſſels, and ſo ſprinkle it upon the Altar, the *Levites* all the while aſſiſting and praiſing God with Songs and Trumpets, and other muſical inſtruments. After the firſt Company was diſmiſſed, the ſecond was admitted, and then the third with the ſame ſolemnity; which being over, each man brought his Lamb to his family or Company, (becauſe ſometimes one family was too little) where being roaſted, it was after ſome refreshment with ordinary and common food ſerved up as the laſt courſe, and to be eaten with unleavened bread and bitter herbs. At this time it was alſo cuſtomary to drink two cups of wine at two different times before Supper, and to taſte ſome bitter herbs: then an hiſtorical relation was given to each Company of the ſlavery and Captivity of our Nation in *Egypt*, of their deliverance from

from thence, and of the inſtitution of the *Paſſover* occaſioned thereby, being likewiſe uſed with ſome Pſalms and Hymns; which done, the ſecond cup of wine was drunk, and Supper began with uſual and common Victuals, and after the drinking of the third cup of wine the *Paſchal Lamb* was ſerved up as aforeſaid, and drinking the 4*th*. cup the whole ſolemnity was concluded with ſuitable and proper hymns and Pſalms.

Thirdly, as to the obſervation of the *Paſſover* at this day we ſhall need only to ſay, that we keep it in all points as it was celebrated while the Temple ſtood, ſaving that inſtead of the *Paſchal Lamb*, we eat a piece of unleavened bread in remembrance of that Sacrifice.

The next day to the *Paſſover* was the day of offering of the Sheaf, from whence till the Feaſt of weeks or *Pentecoſt* are computed fifty days, whence we by vertue of thoſe Texts, *Even unto the morrow after the ſeventh Sabbath ſhall ye number*, &c. *Levit*. 23. *v*. 16. and in another place, *Seven weeks ſhalt thou number unto thee, begin to number ſeven weeks*, &c. Deut. 16. *v*. 9. We think our ſelves obliged preciſely to number 49. days or ſeven weeks, after this manner. This is the firſt to the *Sheaf* offering, this the ſecond, this the third, and ſo on to the Feaſt of *weeks*, repeating every Evening the num-

ber of the days and weeks paſt.

Niſſan 18. The *Solar* year conſiſting of 365. days and ſix hours, is divided into four quarters, each of which we call *Tekupha*, that is Revolution of time: ſo that every *Tekupha* contains 91. days, $7\frac{1}{2}$. hours, and the firſt of theſe is called *Tekuphath Niſſan*, commencing in *March*, at what time the Sun enters upon *Aries*. The ſecond which is *Tekuphath Tamuz*, which falls out in *June*, when the Sun goes into *Cancer*. The third which is *Tekuphath Tiſry*, begins in *September*, when the Sun enters upon *Libra*. The laſt which is *Tekuphath Tebeth*, falls in *December*, at what time the Sun goes into *Capricorn*. The firſt *Tekupha* makes the *Vernal Equinox*. The ſecond, the *Summer Solſtice*. The third, the *Autumnal Equinox*. And the laſt, the *Winter Solſtice*.

Jyar 7. This is rather to be underſtood of the rebuilding of the walls by *Jonathan* and *Simon*, after they had been demoliſhed by the *Grecians*, for *Ezra* finiſhing his building on the 25. day of *Elul*. *Obſ.*

Jyar 12. *Alcinus* after a great many outrages and miſchiefs done to his Native Country, which he could not otherwiſe defend, then by calling in *Demetrius*'s forces to his aſſiſtance, going about to pull down the walls of the *Sanctuary*, and to demoliſh the

the works of the *Prophets*, was exemplarily plagued on this day. 1 *Macc.* 9 *v.* 55. *Obſ.*

Jyar 14. On this day was celebrated the ſecond *Paſſover*, allowed for thoſe that were unclean, or at a great diſtance from *Jeruſalem*, ſo that they could not reach at the time appointed for the *Obſervation* of the firſt *Paſſover*, which was to be only of one days continuance, and not to be kept with all the ſolemnity of the firſt. ſee *Numb.* Chap. 9. *v.* 9.

Jyar 17. On this day is a Feaſt occaſioned by the taking of *Ceſarea* by the *Maccabees*. This being a frontier Gariſon did a great deal of miſchief to our Nation, and made great ravages in the adjacent Countrey. Whereupon the ſaid *Maccabees* after it was taken, planted in it a Colony of *Jews*. *Obſ.*

Jyar 17. On the 33*d*. day after the Sheaf-offering is ſolemnized a Feaſt, the occaſion of which is traditionally believed to have been a great mortality that raged amongſt the Scholars, and ceaſed as on this day..

Jyar 23. This day *Simon Maccabeus* took the Tower of *Gaza*, after he had battered it for ſome time, 1 *Macc.* 13. *v.* 40. And this good ſucceſs occaſioned the ſolemnity of a Feaſt. *Obſ.*

Sivan 6. On this day is celebrated the Feaſt of *Pentecoſt*, which falls on the fiftieth day after the Sheaf-offering, this Feaſt was

inſtituted by *Moſes*, when the children of *Iſrael* were journeying in the wilderneſs towards the land of *Canaan*, and was called alſo the Feaſt of the firſt-fruits: In *Lev.* 23 15. *Numb.* 28. 16. is ſhewn after what manner the Feaſt was celebrated. On this day alſo the Law was delivered to the children of *Iſrael* at Mount *Sinai*, and therefore on the ſame day that portion of Scripture which declares the delivery of the *Decalogue*, is ſolemnly read in our Synagogues.

Sivan 10. On this day *Baruch* procured the Reſtauration of the veſſels of the Temple, which had been carried away into *Babylon* in the time of the Captivity of *Jechonias*, *Baruch* 1. 8.

Sivan 26. On this day the *Egyptians* having made their application to *Alexander* the Great, craving juſtice againſt our Nation, becauſe as they pretended our Forefathers had robbed them of a great many Jewels, of Silver and Gold; *Alexander* as a fair and juſt Arbitrator called forth ſome of our Nation, to anſwer to the charge laid againſt them, which they effectually did, by ſaying that if the *Egyptians* would pay for the ſervice done to them, by ſix hundred thouſand perſons, for about 400. years ago, they would oblige themſelves to pay what it was pretended they had borrowed from

from them. This answer was so much to the purpose, that the *Egyptians* chose rather to fly away then to stand a tryal, and thereupon our Nation was acquitted, and kept a Feast upon that account. *Obs.*

Sivan 27. On this day is a Fast occasioned by the Cruelty of the *Grecians* against *R. Hannina* an eminent Doctor: for they having put out a Decree, forbidding the reading or keeping the Law, under the severest penalty, the said Doctor was so far from complying with it, that the book of the Law was found in his custody; whereupon he and the book was committed to the flames. This was kept as a fast day. *Obs.*

Tamuz 17. On this day a fast was kept, occasioned by the destruction of the City of *Jerusalem* by *Nebuchadnezzar*, for though he with his victorious Army entred the City on the seventh, yet did he not totally destroy it until the seventeenth, *Jer.* 39. *v.* 2. This fast is mentioned by the Prophet *Zach.* 9. 19. under the name of the fast of the fourth month.

Ab. 9. On this day was kept a strict fast, occasioned by burning of the Temple by *Nebuchadnezzar*, which lasted till the tenth inclusively, the fast commencing the evening of the ninth, *Jer.* 52. 13. On this day also the second Temple was burnt by *Vespasian*, (says *Josephus*) this fast *Zacharias*

calls the fast of the fifth month. Chap. 9.19.

Ab. 15. This day is called the day of the Wood-offering. For whereas *Nehemias* had appointed certain days for certain families to bring in their Wood-offering, whatsoever family had no certain day determined whereon they might offer, and whatsoever family would voluntarily offer besides its appointed portion, did on this day make their offering: and upon this account 'tis kept as a Festival.

Ab. 18. *Ahaz* King of *Juda* walked wickedly, and walking in the way of the idolatrous King of *Israel*, making himself Altars in every corner of *Jerusalem*, did shut the Temple of the Lord, which was not open until the first year of King *Hezekias* his reign, and by that means denied occasion to the Priests who were to attend the lamp, and to order it every morning and evening, that it might burn before the Lord continually; and this was the reason that the lamp was extinguished all his days, and thereupon a fast was ordered on this day. *Obs.*

Elul 2. From the next day after the celebration of this *New-moon*, till the tenth of the next month following, (which is the Great day of expiation) are 40. days, on every of which we rise early, and make our supplications to Heaven for pardon of our

sins,

sins, which therefore are called 40. days of supplication, and observed in memory of *Moses*'s 40. days absence from the people, when he went to renew the Covenant with God after the sin of the golden Calf, and at the end thereof returning he had procured an atonement for the people: which day of his return is the great day of Expiation, of which hereafter.

Tisry The first day of this month is called New years day, as also the Feast of Trumpets, because they sounded Trumpets of Rams-horn, which some say was done in memory of *Abraham* offering up his son *Isaac* on Mount *Moria*, which 'tis believed was the first day of this month. See *Numb.* 27. 1.

Tisry 3. This day is kept as a Fast occasioned by the murther of *Gedalia* the son of *Ahikam*, *Jerem.* 46. *Zacharias* calls it the Fast of the seventh month.

Tisry 4. Those days betwixt New-years day and the day of Expiation, because of very strict observances, consisting in humiliation and confession of sins, and repentance for them, are called the days of Penitence; and the *Sabbath* which then followeth, the *Sabbath* between or *Sabbath* of Penitence; by reason that the doctrine of repentance, was the subject of our Sermons on that day.

Tisry 9.

Tisry 9. *Moses* having been with God in the Mount *Sinai* for 40. days, descended as on this day, and brought along with him the second Table, and the good news that God had forgiven their sins.

Tisry 10. This day is kept the great Fast, and is a day of Expiation, which by way of Eminence is called the great day, and was observed solemnly, the observation of this day is described, *Lev.* 16.

Tisry 15. On this day was kept the Feast of *Tabernacles*, which is solemnized by building of Booths and Tents, in remembrance that our fore-fathers did dwell in Booths when they came out of *Egypt*; we also make use of branches of Palm tree, Citron, Myrtle tree and Willows, to rejoyce before the Lord withal, *Lev.* 23. *v.* 39. &c.

The seventh day of this Feast is called *Hosanna* the Great, on which every one bore boughs of Willow-trees, and with great exclamation, crying out *Hosanna.*

The eighth day of this Feast is called the day of the solemn Assembly, and this concluded the feast, wherein all were gathered together to take their leaves one of another, *Lvit.* 23. *v.* 36.

The day following the mirth of the Law, when they made an end of reading of the Law; reading the last Section of the Law, and beginning part of the first again, to the

end

and that we may be reading of the Law without intermiſſion; and this day is kept with great rejoycing.

The *Sabbath* following we begin the firſt Section of the *Pentateuch*, which beginning with that word *In Principio*, gives the denomination to this day, as to be called *Sabbath in Principio*, and is kept with great ſolemnity.

Kiſlev 7. *Joſephus* relates in the death of *Herodes*, almoſt the ſame paſſages as our Chronicles do, that of *Jannæus*. *Joſeph.* 17. cap. 10.

Kiſlev 25. On this day is kept the feaſt of the Dedication which was inſtituted by the *Maccabees*, in memory of the great Victory obtain'd over *Antiochus*, who had polluted the Temple, and putting them into a neceſſity of Dedicating it again, which was done on this day: this faſt is appointed to be kept with burning of lamps. 1 *Macc.* 4.

Tebeth. On the tenth of this month is kept a faſt occaſion'd by the firſt approaches made by the King of *Babylon* to the ſiege of *Jeruſalem*, mentioned in *Jer.* 39. *v.* 1. *Zacharias* calls it the faſt of the tenth month.

Having

HAving in our laſt Years Calendar attempted a ſhort, but withall a ſufficient account of the origine, uſefulneſs, and neceſſity of Schools, with a particular regard to thoſe of our Nation; as alſo what figure they made throughout the ſucceſſive periods of our Commonwealth: I think my ſelf under ſome obligation partly to the publick, and partly becauſe I would comply with the advice of my friends in this particular, to add ſome further (I hope) uſeful remarks, relating to the ſaid ſubject. In which deſign that I proceed with the better ſucceſs, I ſhall give a brief relation of the moſt eminently Learned Men of our Nation, of the ſeveral ages in which they flouriſhed, togecher with a Catalogue of their Writings, and particularly what character the reſpective Authors bore; ſo far as that ſhall appear neceſſary to our preſent purpoſe. And firſt of the great work of the *Miſhna*, which is the moſt ancient and venerable that will fall under our conſideration at this time. Now this contains an account of all thoſe doctrines and practiſes which were delivered by *Moſes* himſelf, and continued and preſerved to poſterity by oral tradition; and

and that by several great and eminent persons till the time of the foundation of the second Temple, *viz.* till the year of the World (according to our computation) 3413. and 347. years before the birth of Christ.

In this period the great *Synagogue* flourished, being supported by some Prophets and other worthy persons, such as *Haggai*, *Malachi*, *Zorobabel*, *Mordecai*, *Ezra*, &c. who had received the Traditions current amongst them from the preceding Prophets. Here observe, that the first man named under each period in the following relation, was the President or Ruler of the great *Sanhedrin*, and the next in order his Vice-gerent. The last of this great Synagogue, *viz.* *Simeon* surnam'd the *Just*, was President of the next great School in the year of the World 3445. and before Christ 315. who is the first of whom mention is made in the *Mishna*. Concerning whom it may not be improper to observe that the said *Simeon* was the same who is otherwise called *Iddo* or *Jaddus* the high Priest, who met *Alexander* the *Great* upon his approach to *Jerusalem*; from which time the *Æra*, commonly us'd in Bills and Bonds, took place and obtain'd amongst us.

In the next period we find *Antigonus Sochotenses* that is in the year of the World 3460

3460. and before Christ, 308. of whose Scholars was *Sadoc*, who by perverting and abusing his Masters doctrine gave birth to the heretical opinions of the *Sadducees* touching the Resurrection, and rewards in a future state: for whereas *Antigonus* taught that we were obliged to serve God out of pure love, and not out of a prospect of being rewarded by him, *Sadoc* inferred from thence that there shall be no rewards in another life, nor consequently any Resurrection from the dead.

In the fourth period, which falls in with the year of the World, 3500. and before Christ, 260. we have *Jose ben Joezer*, and *Jose ben Johanan*, as also *R. Eleazar* the High Priest, who sent the 72. Elders to *Ptolomie* to be employed in the Translation of the Bible.

To these succeeded in the next period, *viz.* in the year of the World, 3059. before Christ 251. *Joshua* the son of *Perechias*, *Johanan* the son of *Mattathias* High Priest; and *Nittai* the *Arbelite*.

After these flourished in the sixth period, *i. e.* in the year of the World, 3621. before Christ 139. *Judah* the son of *Tabbai*, and *Simeon* the son of *Sattah*.

In the seventh period, *viz.* in the year of the World, 3722. before Christ 38. the Rulers were *Shemaiah* and *Abtaleon*, who were

were not *Jews* originally but proſelytes, and deſcended from King *Sennacherib*, as upon the ſtrength of tradition is generally believed.

The next period falls in with the year of the World, 3728. before Chriſt 32. in which the two eminent Doctors *Hillel* and *Shammai* flouriſhed, as alſo *Jonathan ben Uziel* the famous Author of the *Chaldee* Paraphraſe upon the *Pentateuch*, and ſome other parts of the Bible, together with *R. Nehunnias* the ſon of *Kannah*, who writ a profound and elaborate diſcourſe of the Cabbala or Scripture-myſteries, entituled *Sepher-habbahir*, of which only ſome parts are in Print. He wrote likewiſe another book concerning the *Tetragammaton*, and ſome myſteries obſervable in other of Gods holy names. At this time flouriſhed alſo *R. Hanania Ben Hezekia* who compoſed a book entituled *Megillath Taanith*, which gives an hiſtorical relation of all the ſeveral adverſities and troubles that happened to our Nation, and of the miraculous deliverances which were vouchſafed them, upon account whereof Faſts or Feaſts were inſtituted, and this work is inſerted in our *Talmud* next to the *Miſna*.

In the ninth period which falls in with the year of the World 3768. and after Chriſt 8. years, flouriſhed *Rabban Simeon Ben*

Hillel the Elder, concerning whom it is obſervable, that he was the firſt to whom the title of *Rabban* was attributed, which title was ever after continued to the chief Ruler of the *Sanhedrin*, whereas before they were called only by their proper names (as moſt excellent) without any other character. Alſo *R. Johanan Ben Zacchee* who lived above 120. years, and bred up a great many Eminent and Learned Men; as alſo *R. Haninah Ben Doza* who had a great reputation for his piety; and other very worthy perſons.

The next period, *viz.* 3788. of the world, and of Chriſt the 28*th.* is remarkable for the tranſlation of the great *Sanhedrin* from the Temple of *Jeruſalem* to the School of *Jabne*, (concerning which we have ſpoken in our laſt years Calendar) where learning was attended with thoſe advantages and encouragements, which during the troubles at *Jeruſalem* could not be expected. And here *R. Simeon* the ſecond the ſon of *R. Gamaliel* began to preſide in the year of the World 3810. and of Chriſt 50. which was 18. years before the deſtruction of the Temple. Five years after he was one of the ten moſt eminent Martyrs, who ſuffered for their conſtant adherence to their Religion.

Hitherto we have given a ſhort relation of

of those great and worthy Men that are mentioned in the *Mishna* till the destruction of the Temple, from which time we must begin a new *Æra*, and account for those famous persons in their respective periods, who are therein mentioned till such time as the said *Mishna* was committed to writing.

In the first period which falls in with the year of the World 3833. and of Christ 73. (after the martyrdom of *R. Simeon*) *R. Johanan Ben Zacchee* retiring to *Jabne* was constituted Ruler of the *Sanhedrin* there; in which honourable place he continued till the day of his death. At which time also flourished *R. Gamaliel* the second, and succeeded the aforesaid *R. Johanan Ben Zacchee*; as also *R. Eliezer* the *Great*, the son of *Hircanus* who compos'd several treatises, particularly one entituled *Orchoth Chaiim*, being a moral discourse designed to promote the government and regulation of mens lives, according to the rules of virtue, which was Printed at *Constantinople*, *Venice*, and *Cracow*, and another entituled *Perke Eliezer*, wherein he comprises the history of the World, deducing it down to the time of *R. Gamaliel* the second. This book was Printed at *Venice* in the year of Christ 1544. I know there is another book under his name quoted by the title of *Tzavaath R.*

Eliezer, being of the ſame argument with the firſt, and directed to his ſon by way of legacy; which I have not ſeen indeed, but do verily believe it is the ſame with the firſt, under a different title.

In the ſecond period which is in the year of the World, 3840. of Chriſt 80. flouriſhed *R. Akibah*, and preſided over the *Sanhedrin*. He was a proſelyte and was generally believed to have been of the poſterity of *Siſera*. The following treatiſes go under his name, *viz. Othioth*, (*i. e.* the *Letters* of) *R. Akibah*, wherein he expounds alphabetically the *Cabbala* or deep myſteries of Scripture, Printed at *Cracow*. *Jetzirah* or *Sepher Jetzirah*, *i. e.* the book of the Creation; a celebrated Cabbaliſtical treatiſe this, and tho fathered on the Patriarch *Abraham* (as the title ſhews) yet was indeed writ by this *R. Akibah*, Printed at *Thienge* in the year 1560. *Mechilta*, *i.e.* a myſtical commentary or an allegorical expoſition of ſome Sections of the book of *Exodus*. Printed at *C. P.* in the year 1520. and afterwards at *Venice*. Other books there are of this nature, which tho not written by him, are yet all of them compos'd agreeably to and in purſuance of his doctrine; as *Siphra*, *Siphri*, &c. In this period *Onkelos* flouriſhed, famous for his *Chaldee Paraphraſe* upon the Bible; as alſo *R. Iſhmael*, who left this great character

character of *R. Akibah* that we are beholding to him for the greateſt part of thoſe Traditions which are preſerved to our Nation, he having communicated to his diſciples the moſt authentic expoſitions of them, by whom they were conveighed and handed down to poſterity. In this period alſo lived *R. Iſhmael Ben Eliſha*, who publiſhed ſeveral books, particularly a Cabbaliſtical treatiſe entituled *Enoch* or *Perke Hechaloth*, quoted in the *Zohar*. Printed at *Venice*; and a diſcourſe called the *Thirteen ways of expounding the Law*, which is annexed to the *Siphra* ſpoken of before.

In the third period, *viz.* in the year of the World 3881. of Chriſt 121. flouriſhed *R. Simeon* the third, the ſon of *R. Gamaliel* the ſecond, and *R. Meyr* who was a proſelyte, and others. At this time alſo lived *R. Simeon Ben Jochai*, author of the *Zohar*, which is an abſtruſe Cabbaliſtical Commentary upon the *Pentateuch*, tho ſome are of opinion that he did not write it himſelf; but having dictated it to his Scholars, it was ſome conſiderable time after committed to writing, and published under his name. Printed at *Cremona* in the year of Chriſt 1559. and at *Mantua* in 1558. Throughout the whole *Talmud* very honorable mention is made of this *R.* not barely for his great attainments in Cabbaliſtical

Learning, but also for his extraordinary abilities and skill in deciding many weighty questions in the Law. There is also another book entituled *Siphri* which goes under his name, being a mystical and allegorical exposition of the books of *Numbers* and *Deuteronomy*; Printed at *Venice*. Cotemporary to these was also *R. Joseph Ben Halaphta*, who published a Chronological Treatise, entituled *Seder Olam Rabba*, from the Creation of the World to the time of the Emperor *Hadrian*. He was *R. Judas* surnamed the *Holy's* Master. In this period also flourished *R. Judas Ben Illai*, who had a great reputation for his piety, and writ a Treatise called *Siphra*, being a mystic and Allegorical Comment upon *Leviticus*. In this period likewise flourished *R. Nathan* the *Babylonian*, who writ a treatise entituled *Pirke avoth*, containing an account of the Moral apophthegm's and pious sentences of the Fathers of the *Jewish* Church. This book is inserted in the body of the *Talmud*.

And now we are come to the fourth and last period of the Authors of the *Mishna*, which falls in with the year of the World, 3910. and of Christ 150. In which flourished *R. Juda* who is commonly stiled *Rabbenu Hakkadosh*, *i.e.* our *holy doctor*, who considering the posture of the affairs of our Nation

tion in his time, and out of a juſt apprehenſion that the face of things might one day grow worſe, did therefore compile and digeſt into one body, and committed to writing all thoſe doctrines and practices of our Church, which till that time had been preſerved and conveighed down to poſterity by oral Tradition; beginning his account from that period in which the great Synagogue was firſt eſtabliſhed under *Ezra*, and the Prophets allready ſpoken of, by whom our publick Liturgy was compoſed. Which Liturgy hath been ever ſince uſed by thoſe of our Nation whereſoever diſperſed, without any the leaſt alteration, and is calculated for the uſe and neceſſities of all degrees and orders of Men amongſt us. And if it be here objected that the Liturgy uſed by the *German Jews* is different from that which obtains amongſt the *Spaniſh*, *Italian*, and *Portugueze Jews*, otherwiſe there would be no neceſſity of diſtinguiſhing it according to thoſe ſeveral uſes. Our anſwer is ready, that the Liturgy is one and the ſame in ſubſtance or eſſentials in all theſe Countries, as it was received from the firſt Compoſers, only with ſome occaſional differences, as ſuppoſe for ſome great bleſſing or deliverance vouchſafed to thoſe that inhabit *Germany*, in which thoſe who inhabit *Spain* or *Portugal*, &c. are not

ſo

ſo particularly intereſted, and ſo on the contrary; in which caſe ſome additional Prayers or Praiſes are uſed in one Country which do not concern another.

This great work of the *Miſhna* was compleated in the year of the World, 3978. of Chriſt 218. in which two of *R. Juda*'s ſons are mentioned as Authors; one whereof, *viz. R. Gamaliel* (being the elder) was promoted by his Father before his death, and placed in that honorable poſt which himſelf with great reputation had been poſſeſt of in his life time.

Having thus far given a brief relation of the Authors of the *Miſhna* in their reſpective periods, together with the treatiſes written by them, and the characters which they bore; we ſhall next attempt an account of the work its ſelf. Now this conſiſts of ſix general heads called *Sedarim*, *i. e.* Orders or Claſſes.

The firſt, which is entituled *Zerahim*, treats of all thoſe laws which concern ſeeds, fruits, herbs, &c. together with the publick and private uſe of thoſe creatures. This part comprizes eleven books; whereof the firſt (which is entituled *Berachoth*, *i. e.* Bleſſings) is took up with prayers and thankſgivings for the fruits of the Earth, and all other benefits of what nature ſoever, together with the circumſtances of time and

plac-

place, and the like, in which they are to be uſed; and this is ſo ordered, becauſe we cannot lawfully uſe or enjoy theſe creatures without previous thankſgiving. The ſecond book is entituled *Peah, i.e.* a *Corner*, which treats of our obligation to leave ſome parts or corners of our ground for the benefit of the poor, to be gleaned by them. See *Lev.* 19. *v.* 9, 10. The third book (which is entituled *Demai, i. e. a doubtfull thing*) treats concerning thoſe things, concerning which there is a doubt whither or no tithes have been paid of them; for we are not to eat of any thing, till we are certainly aſſured that it hath been tithed. The fourth book (which is entituled *Kilaim, i. e. Heterogeneous things*) treats of the unlawfulneſs of mixing or joining together things of a different nature or kind. See *Levit.* 19. *v.* 19. The fifth book (which is entituled *Sheviith, i. e.* the ſeventh) treats of the Laws of the Sabbatical year, in which the Land was to reſt and lye fallow, debts were remitted, and the like. The ſixth book (entituled *Teroumoth, i. e. Oblations*) treats of what things each man was obliged to ſet apart, and offer (as holy) to the Prieſt. The ſeventh book (entituled *Maaſeroth, i. e. the Tenths*) treats of the *Laws of Tithes*, or the firſt tenths, (upon which account 'tis alſo called *Maaſer Roſhin*) which

which were given to the *Levites*. The eighth book (entituled *Maaſer Sheni, i. e. the ſecond Tenths*) diſcourſes of the Laws of the ſecond Tithes, which the *Levites* received, and of which they gave ſome part to the Prieſts. The ninth book (entituled *Challa, i. e.* a cake) treats of the Law which obliged the *Iſraelites* to ſet apart a cake of their dough for the Prieſts. *Numb.* 15. 19. The tenth book (*viz. Orlah, i. e. Circumciſion*) diſcourſes of the unlawfulneſs of eating of the fruit of any tree till after three years growth. See *Levit.* 19. 23. The eleventh book (*viz. Biccurim, i.e. Firſt-fruits*) treats of what things, and after what manner firſt-fruits were to be offered in the Temple. See *Deut.* 26.

The ſecond general head, which is entituled *Moed*, treats of all thoſe Laws which were given us concerning Feſtivals, and days of ſolemn obſervation: this part contains the following books, *viz.* 1*ſt Sabbath*, wherein an account is given of the Sabbath day, and of all the ſolemnities proper thereunto. 2. *Eruvin, i.e. Aſſociations*, which ſhews how the food gathered and put together by ſeveral neighbours ſhould ſo knit them together in the bonds of love and concord, as if they all belonged to one and the ſame family. 3. *Peſachim*, which treats of all the rites of the Paſſover. 4. *Shekalim*,

alim, which discourses of the Shekels which were to be paid every year, and toward the daily Sacrifice. 5. *Joma*, which treats of the great day of Expiation, and the solemnities proper to it. 6. *Sukka*, wherein an account is given of the Feast of Tabernacles, &c. 7. *Batza*, called also *Jom Tof*, which shews what things may or may not be lawfully enterprized on any Festival, except the Sabbath. 8. *Rosh Hashana*, which gives an account of the Laws and solemnities of the Feast of the New-year and New-moons. 9. *Taanith*, which treats of the various Fasts, and rites of fasting throughout the year. 10. *Megilla*, which discourses of the Feast of *Purim*, and gives directions how the book of *Esther* is to be read. 11. *Moed katon*, which shews what works may lawfully be done on the 2, 3, 4, 5, 6. days, when the first and seventh are holy, these intermedial days being lesser Festivals; whence therefore they take the denomination of *Moed katon*. 12. *Chagiga*, wherein an account is given what persons, how qualified, and with what things they ought to appear befor ethe Lord at the three great solemnities of the year.

The third general head (entituled *Nashin*) treats of the Laws pertaining to women, as marriages, divorces, &c. Under this head are comprized the following books, *viz.*

1*st*. *Je-*

1ſt. *Jebammoth*, which treats of the Law obliging the brother to marry his brothers relict, and shews with what ceremonies that was to be done. 2. *Kethubboth*, which diſcourſes of the Laws of dowries, &c 3. *Kiddushin*, which treats of Laws of betrothing, and ſome previous rites of marriages. 4. *Gittin*, which diſcourſes of the Laws of *Divorcement*, and shews when and for what reaſons a *divorce* should take place. 5. *Nedarim*, which gives an account what *Vows* are obligatory, and to what perſons, and ſo on the contrary. 6. *Naſir*, which treats of the laws relating to the *Nazarites*. 7. *Sota*, which treats of the laws touching an adulterous woman, and the punishment which was to be inflicted on her. See *Numb.* 5.

The fourth general head (entitlued *Nezichin*) treats of the injuries done either by man or beaſt, what punishment may legally be inflicted on the party offending, and what reparation was to be made the party offended. This head comprizes the following books, *viz.* 1ſt. *Bava kama*, which treats of thoſe damages which are ſuſtained from either man or beaſt. 2. *Bava metzia*, which treats of the laws of uſury, and directs the practice of it, as alſo of matters of ſpecial truſt, of letting to hire, and the like. The 3d. *Bava bathra*, which diſ-

courſes

courſes of the laws pertaining to commerce betwixt man and man, of the laws of Inheritances, and the rights of ſucceeding to them; laſtly, of buying and ſelling. The fourth *Sanhedrin*, which gives an account of the *Great Senate* and (other) inferiour Courts of Judicature, of the cauſes cognizable, and crimes punishable by them, with other matters of the like import. The fifth *Makkoth*, which treats of the forty ſtripes, *Deut.* 25. *v.* 3. and gives the reaſons why *R's* ſubſtracted one from that number, and an account of the ancient cuſtom of inflicting the ſaid punishment. The ſixth *Shevouoth*, which treats of the laws of oaths, and ſhews what perſons are qualified to take an oath, and what are not, &c. The ſeventh *Edaioth*, which treats of *Evidences* or *Teſtimonies*, *i. e.* of the deciſions of ſeveral important queſtions collected from the teſtimonies of ſome of the moſt eminent and famous *R's*. The eighth *Horaioth*, which diſcourſes concerning the punishment was to be inflicted on that perſon who ſhould preſumptuouſly do or teach any thing in oppoſition to the decrees and publick deciſions of the *Sanhedrin*. The ninth *Avoda Zara* or *Avodath Chochabim*, which treats of Idolatry and of our obligation to avoid all converſation with Idolaters. The tenth *Aboth*, which gives an

hiſtorical account of thoſe Fathers who in their reſpective ages ſucceſſively delivered and preſerved the oral Law received (as we have already ſaid) from *Moſes* himſelf, as alſo of ſome moral ſayings and pious maxim's of the ſaid Fathers.

The fifth general head (entituled *Koda, ſhim*) treats of the laws pertaining to Sacrifices, Oblations, and, in a word, all Religious performances; and contains eleven books, whereof the firſt is entituled *Zebachim*, and diſcourſes of *Sacrifices*, ſhewing of what nature and quality they ought to be, at what time, in what place, and by whom they were to be killed, prepared, and offered, The ſecond *Cholin*, and treats of *clean* and *unclean Animals*, and ſhews how far the uſe of each of them is allowed or prohibited. The third *Menachoth*, and treats of the oblations of Flour and Wine, and oil proper to each Sacrifice. The fourth *Bechoroth*, and diſcourſes of the laws relating to the firſt-born of living creatures, ſhewing how they are either to be offered or redeemed with mony. The fifth *Erachin*, and treats of the valuation and tithing of ſuch things as are devoted to God Almighties ſervice, in order to their being redeemed and applied to common and ordinary uſes. The ſixth *Temurah*, and ſhews how far it may be allowed to *exchange* one

ſacred

facred thing for another. The ſeventh *Meilah*, and explains the nature of Sacriledge, and wherein it conſiſts. The eighth *Kerittoth*, and explains the nature of that punishment, which is called in the Law *the being cut off from his people*, and ſhews what offenders were lyable to it. The ninth *Tamid*, and treats of the *daily Sacrifice*, how, and when it was to be offered. The tenth *Miadoth*, and diſcourſes of the dimenſions and proportions of the *Temple*. The eleventh *Kinnim*, and treats of the *Turtles* or young pigeons, which the poor, whoſe abilities could not reach an higher Sacrifice, were obliged to offer.

The ſixth general head, (which is entituled *Taharoth*) treats of the general laws pertaining to pollutions and *Purifications*. Under it are compriſed the following books, *viz.* Firſt *Kelim*, which diſcourſes of all thoſe pollutions incident to *veſſels*, *utenſils*, &c. and how they are to be cleanſed. Second *Oholoth*, which ſhews how ſuch pollutions as are contracted by the Tabernacles and dwelling-houſes, or any part of them are to be purified. Third *Negaim*, which diſcourſes of the laws relating to Leproſie, and how any pollution may be derived from it. Fourth *Parah*, which ſhews how any uncleanneſs contracted by approaching to a dead body may be purified by the aſhes of

a *red heifer*. Fifth *Taharoth*, which diſcourſes of thoſe pollutions that are contracted otherwiſe than by the touch of a dead body and how they are to be cleanſed. Sixth *Mikvaoth*, which treats of the laws pertaining to the Baths appointed for purification of either Sex. Seventh *Nidda*, which treats of the laws relating to the pollutions and purifications of menſtruous women, &c. Eight *Machſirin*, which ſhews how any ſeeds or fruits by the mixture of liquids are apt to receive pollution. Nine *Zabim*, which diſcourſes of the purifications of ſuch as are afflicted with the bloody-flux. Ten *Tibbul Jom*, which diſcourſes of the party whoſe uncleanneſs, howſoever contracted, is not done away till the going down of the Sun, on that day on which he is *waſhed*. Eleven *Jadaiim*, which diſcourſes of the ceremonies uſed, in the waſhing of the hands. Twelve *Oketzim*, which ſhews how the touching of the ſtalk, or the like, of any ſort of fruit, may derive a pollution upon the fruit its ſelf. Thus having accounted for all the parts of the *Miſhna*, with an agreeable brevity and perſpicuity, what we ſhall further obſerve is, Firſt, that ſo ſoon as it was committed to writing in ſuch manner as we have above declared, it was received by all our Nation with a general conſent, and was ſo univerſally approved

proved by them that it was embraced, as an authentic body of the *Law*, and taught in all our publick Schools as well in *Babylon* as in the Holy Land. Secondly, we shall observe that the *Miſhna* being deliver'd only in aphoriſms and short ſentences, was thought to need ſome larger explication to render it the more eaſie and intelligible. This advantage it did within a short time after its firſt publication receive through the ſingular induſtry of ſeveral eminent and learned Men, who in their reſpective ages and Schools taught and expounded the meaning of thoſe short ſentences to their Scholars, and illuſtrated all the difficult and leſs obvious paſſages of the *Miſhna*, with proper and uſeful comments; and inſtances this is what we call the *Gemara*, and the authors of it *Æmoræi* or *Gemariſts*, who made it their buſineſs to cull out ſuch or ſuch propoſitions, and to debate them among themſelves in order to fix a true and certain ſenſe upon them; concerning both of them we ſhall as to the ſeveral periods and the authors of it, add the following remarks.

The *Gemara* or expoſition of the *Miſhna* was firſt begun at *Jeruſalem* in the time of *R. Judas* his two ſons, being the firſt expoſitors; at which time flouriſhed alſo *R. Hiah*, *R. Oſhaya Rabba*, which has writ a

treatiſe entituled *Bereſhith Rabba*, which contains nothing elſe but an explication of the *Miſhna*; and another of the ſame nature entituled *Toſaphtha*, tho ſome I know attribute it to *R. Hiah*. About this time two of *R. Judas's* Scholars *viz. Rab* and *Samuel*, repairing to *Babylon* ſet up a School in the year of the world 3979. and of Chriſt 219. where they publicly taught and expounded the *Mishna*. The former of theſe finding *R. Sila* ſettled in the government of the School of *Nahardea*, would not accept of that honourable employment, tho freely offered to him, during the life of the aforeſaid *R. Sila*; but choſe rather to ſet up a new School at *Sora*, which School as well as that of *Pumbeditha* continued about 800. years. In this period flourished *R. Joshua Ben Levi*, one of the expounders (tho ſome placing him higher make him one of the authors) of the *Mishna*. Some time after, *viz.* in the year of the world 3980. *R. Hanina* was choſe Rector of the Schoole in *Judæa*. To him ſucceeded in that dignity *R. Johanan* in the year 3990. he compoſed the *Talmud* of *Jeruſalem*, which *Talmud* is very short, and does not reach all the *Mishna* becauſe compoſed for the uſe of the Schools in the *Holy Land*, which at that time by reaſon of the great troubles and calamities of our Nation were not much frequented,

nor

nor ſupported with their uſual advantages. Printed at *Venice* by *Bomberg*, and at *Cracow*, with references and short Comments, and explication of difficult words. The latter of *R. Judas's* Scholars, *viz. R. Samuel* being a skilful Aſtronomer, and well verſed in the *Greek* Authors, left us many excellent rules for the calculation of time; Cotemporary to theſe was *R. Ada* a moſt eminent Aſtronomer, who left us more exact rules whereby to judge of the *Equinoxes* than the former R's had, and is followed herein by all our Nation to this day.

In the ſecond period, which falls in with the year of the world 4010. and of Chriſt 270. *R. Juda bar Ezechiel* was Rector of the School of *Pumbeditha* and *Rab Huna* of that of *Sora*, and *Rab Nachaman* of that of *Nahardea*.

In the third period, *viz.* in the year of the world 4060. and of Chriſt 320. *Rabba bar Nachaman* was made Rector of the School aforeſaid. This *R.* compoſed a treatiſe entituled *Bereſhith Rabba*, which is a Commentary upon *Geneſis* not literal and textual, but fraught with allegories and great variety of hiſtory; which deſign he purſued in Commenting on other parts of the Bible, the whole work being entituled *Rabboth*. Where note, that this *Bereſhith Rabba* is of a far different nature from that

that which was written by *R. Oſhaya*, ſpoken of before under the year 3979. In this period *Rab Chaſda* was Rector of the School of *Sora* after the deceaſe of *Rab Hana*. At this time lived *R. Ameh* and *R. Aſſeh* as Rectors of the Schools in *Judea*, and both of them at *Tiberias*. About this time or the year 4082. *R. Joſeph* ſucceeded *Rabba bar Nachman* in the government of the School at *Sora*.

In the fourth period, *viz.* in the year of the world 4085. and after Chriſt 345. *R. Abbaye* was conſtituted Rector of the School of *Pumbeditha*, and *Rabba bar Joſeph* Rector of another School at *Mechuzzai* in the land of *Babylon*.

In the fifth period, which falls in with the year of the world 4113. and of Chriſt 373. *R. Nachman* was made Rector of *Pumbeditha*, and *Rab Pappa* of *Nars*, at which place a new School was erected about this time not far from *Sora*.

In the year of the world 4117. and of Chriſt 377. *R. Chamma* was conſtituted Rector of the School of *Nahardea* after the deceaſe of *R. Nachman*. In the year following flourished *R. Hillel Hannaſhi*, who drew up thoſe fixed rules of Calculation, (which we have ever ſince followed) according to, and in purſuance of *R. Ada's* method, concerning which we have heretofore ſpoken.

In

In the sixth period, *viz.* in the year of the world 4127. of Christ 367. *R. Asche* was Rector of the School of *Sora*, who was a most Eminently Learned and Pious Man, and begun to collect into one body all the sayings, debates, and decisions of the Rabbins, from the days of *R. Juda* the first Compiler of the *Mishna* to his own time; but did not live to see his design compleated, to which notwithstanding his Scholars gave the finishing strokes, as we shall by and by discover. Five years after *R. Zabbid* was Governor of the school of *Pumbeditha*.

In the seventh period, which falls in with the year of the world 4187. of Christ 427. *Marimar* was constituted Rector of the school of *Sora* in the room of *R. Asche* deceased. This Governour apply'd himself with great diligence to that work, which the said *R. Ashe* had begun, but neither did he live to finish it. In this period flourished also R. *Gebbia* as Rector of the school of *Pumbeditha*. In the year 4234. of Christ 474. flourished *R. Abina alias Rabbina* who was Rector of the school of *Sora*, and compleated the *Talmud* of *Babylon* in the year of the world 4260. and 500. years after Christ.

Now the *Talmud* comprises both the *Mishna* and the *Gemara*, hitherto accounted for in their respective periods respectively, and

and proceeds in this method. Every *Mishna* goes before by way of Text, the *Gemara* is subjoined as a Comment, under which the various opinions of the doctors are propounded, and absolutely decided; both together make up the *Talmud*, which is a compleat systeme of all our Learning, and a comprehensive rule of all our practices. And notwithstanding the difference observable amongst the *Talmudists*, yet because such differences are only in things indifferent and matters of no great consequence; and because also those very Authors however differing in their sentiments, have agreed upon some general rules serviceable to the decision of all emergent difficulties: hence it comes to pass that we are perfectly agreed in the main, and never find ourselves at a loss for a rule to proceed by in the decision of any controverted point whatsoever. In confirmation of which assertion we shall shew what things *R. Juda* the *Holy* hath propounded in the *Mishna* as the subject matter of that great work, and by what authority it stands. First then we are to take notice of those Traditional explications, which having been received from *Moses* himself, are either expresly contained in the Scripture, or may by easie, plain, and natural consequence be thence deduced. And such no man may be allowed

owed to contradict, the authority by which they are eſtabliſhed being above all exception. Secondly, we may take notice of ſuch doctrines or practices, which tho not received upon the ſame grounds with the former, being neither expreſly nor conſequentially contain'd in Scripture; yet upon the ſtrength and credit of an uninterrupted prevailing Tradition, are embraced and received by us as coming likewiſe from *Moſes*. Thirdly, of ſuch as are owing to different reaſonings of the Doctors in this or that particular point; for ſeveral of them having by the ſtrength of their natural reaſon inferred from ſuch a Text this or that concluſion, did at the ſame time eſtabliſh it as (in their judgements) fully agreeable to the word of God: others diſſenting from them made way for various diſputes. Fourthly, of ſuch ordinances and rules of practice, as were appointed and made uſe of by the old Prophets and ſucceeding Doctors of our Church. Fifthly, of ſuch injunctions and decrees as were published by the Doctors in *R. Juda's* life time, and contriv'd on purpoſe to preſerve a due veneration for and a due obſervation of every precept in the Law. In conformity to this deſign of the great Author of the *Miſhna*, *R. Aſhe* one of the principal Compoſers of the *Gemara*, propounds four things

things to be insisted on, First, the declaring of the reasons, and explaining of the grounds upon which every *Mishna* is established. Secondly, the deciding of points controverted amongst the Doctors, and directing whom to follow in our practice. Thirdly, the decrees and ordinances enacted from the days of R. *Juda* to his own time. Fourthly, some mystical expositions of the Law, and parabolical histories, not to be understood according to the Letter, but in a figurative sense, and with design to instruct us in some useful precepts of morality, which hath ever been the known practice of the Oriental Nations.

FINIS.